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the gay weekly for the northeast

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Protesters outside of Valerie's, a bar in Ogunquit, Maine. The bar accepts the patronage of gays as long as they are 'discreet' and do not dance with each other. (story p. 3)

## Mass. House Kills DiGrazia Bill

By David Brill

BOSTON — In a remarkable manner for such a controversial issue, the Massachusetts House of Representatives last week refused to order House Bill 3535, "an act establishing a criminal penalty for soliciting or attempting to solicit another person to engage in an unlawful sexual act," to a third reading. The bill is therefore dead, and there are varying explanations for its demise.

Sponsored by Boston Police Commr. Robert J. DiGrazia, the bill had been the object of considerable opposition from such groups as Gay Legislation '75 and the Civil Liberties Union of Massachusetts. GCN twice editorialized against the measure, and gov. Michael S. Dukakis had expressed similar reservations about it, because of its dangerous potentialities for the gay community.

The bill was killed quietly, without fanfare, and to the knowledge of almost no one.

The bill received the endorsement from the Joint Judiciary Committee, and received initial okay in the House three weeks ago. During that time, however, GCN has learned of opposition to the anti-gay bill developing on several unexpected fronts:

— Rep. Laurence R. Buxbaum (D-Sharon), a sponsor of all of the 1974 and 1975 gay rights legislation who led opposition to the bill as a member of the House Judiciary Committee, registered personal objections to the legislation with influential members of the House leadership.

— Word of Gov. Dukakis' skepticism as well as the two GCN editorials had reached the Speaker's office, the Judiciary Committee, and certain State House staffers of the *Boston Globe*. (The spectre of a *Globe* editorial against the bill, the possibilities of

which were only enhanced by the three pro-gay editorials from the newspaper during the last month, could have put the bill's supporters into a potentially embarrassing situation, in trying to defend a bill of such doubtful legality.)

— It is also possible that the police, ironically, may have sought to kill the bill. This twist involves the antipathy of the Boston Police Patrolman's Association towards DiGrazia, the bill's sponsor. It has been suggested by one State House source that the BPPA, which is highly respected and supported by Rep. Michael F. Flaherty (D-South Boston), who chairs the House Judiciary Committee, successfully exercised its political muscle in the legislature by aiming to kill the bill as a way of repudiating DiGrazia.

DiGrazia and Deputy Police Supt. John F. Doyle, Commanding Officer of the BPD Intelligence Division (who testified in support of H3535 at its public hearing on March 14) had contended that the amendment to Section 53 of Chapter 272 was necessary to crack down on prostitutes operating during the daytime in Boston, who are unarrestable for "common night walking," the charge that would have been eliminated under the legislation.

In addition, however, to permitting the police to prosecute daytime prostitutes, the bill would have criminalized even those solicitations occurring in bars, and would have definitely criminalized any solicitation occurring between members of the same sex.

Gary Hayes, Commr. DiGrazia's staff assistant assigned as liaison officer to the gay community, was unflappable when informed that the bill had been killed. He said that the police recognized some of the problems with it and that, "Sometimes we win and sometimes we lose. This time, you won."

## Saxe Pleads Guilty

By Janet Cooper

PHILADELPHIA — Forty women, dressed in lavender, stood while Susan Edith Saxe pleaded guilty to three counts: possession of a destructive device (molotov cocktail), aiding and abetting armed robbery, and conspiracy in robbery for the September 1970 Philadelphia bank robbery. As the result of plea bargaining, "The Government agrees to recommend that Susan Edith Saxe receive a sentence of NOT MORE THAN TEN (10) years imprisonment."

Federal Judge Luongo read the counts: possession of a destructive device. Susan answered, "Within the context of United States laws, guilty." To the other counts, Susan responded, "Within the context of YOUR laws, guilty."

The results of her plea bargaining include: she receives ten years for the Philadelphia charges; she receives two years for the Newburyport Armory charges; she will serve these concurrently with each other as well as any other sentences she may receive in Boston; the Government agrees not to

bring charges against her in Illinois, California, and Oregon; they further recognize that she refuses to testify as a Government witness against anyone she has known in the last five years. The Judge asked Susan if she felt she had been fairly represented in court. "More than satisfied," she answered. lavender, Catherine Roraback and Holly Maguigan, stood by her side. David Rudovsky, Saxe's court appointed attorney was present in the court also. He later told GCN that Susan would probably waive extradition and thereby be in Boston within two weeks to face charges stemming from the bank robbery-murder of Officer Schroeder. Rudovsky mentioned that the plea bargaining had been going on for two weeks prior to Saxe's court appearance and had been based on three things; the evidence, protection of the community, and Susan's stand on "no collaboration." Rudovsky said the reasons were spelt out in her statement (see page 7). He stated that the response to her decision within the women's community has been very positive.

## Vermont Legislators Endorse HR 5452

WASHINGTON, D.C. — Conservative solons from the state of Vermont may be decreasing in number as rapidly as that state's cow population, according to information received by GCN last week. Two members of the Vermont delegation to Congress, Sen. Patrick J. Leahy, and Rep. James M. Jeffords, both Democrats, have announced their support of HR 5452, the national gay rights bill sponsored by Rep. Bella S. Abzug (D-N.Y.).

Leahy and Jeffords made the announcement in separate letters to constituents that were later confirmed by their district offices.

"I have always supported legislation to end discrimination in employment because of sex, race, age, or any other unconscionable distinction . . . I will continue to do so," remarked Leahy.

Jeffords, who, like Leahy, is a first-term legislator, stated, "Certainly, neither sex nor sexual preference should be cause for discrimination in employment," in giving his backing to the Abzug legislation.

HR 5452 is currently before the Constitutional Rights Subcommittee of the House Judiciary Committee, and hearings on it may be scheduled for late this year or early 1976.



U.S. Sen. Patrick J. Leahy (D-Vt.), one of two members of the Vermont congressional delegation who recently announced his support for national gay rights bill.





# news notes

## PLATES GET GAYER

SAN FRANCISCO (The Sentinel) — It took four years, but now Richard Gayer can ride around town with GAY LIB license plates.

In 1971, Gayer's request was regarded by the Dept. of Motor Vehicles as "against good taste and decency." Gayer appealed the ruling in a court of appeals case last December and got a favorable ruling. Herman Sillas, new DMV chief, said recently that he had decided to take no further legal action to deny Gayer his license plates.

## TRIP TO NEW YORK

BOSTON — Tickets are available at Other Voices Bookstore, 30 Bromfield St., for a round trip to New York's Christopher Street Liberation Day Parade June 29. Buses will leave at 6 a.m. Sunday, June 29 from the Charles Street Meetinghouse, corner of Charles and Mt. Vernon streets, and return around midnight of the same day. The cost for the trip is \$10.

## PA. INSTITUTIONS BAN GAYS

HARRISBURG, Pa. (The Gayzette) — The Pennsylvania state legislature voted overwhelmingly June 3 to prohibit homosexuals from working in state institutions and to take away the state's authority over school desegregation.

Both provisions were attached to a minor bill dealing with Pennsylvania State College campus police. The bill passed on a vote of 170 to 18 and went to the Senate.

The anti-homosexual provision would bar state agencies from letting admitted or convicted homosexuals work in any penal, mental or juvenile institution, or from becoming a member of the state police.

The measure was sponsored by Blair County Republican Representative W. William Wilt, one of the opponents of Governor Shapp's recent executive orders, which prohibited discrimination against gays (GCN Vol. 2 No. 46).



Musk-ox. 1/11

## AMER. LESBIAN MED. ASSOC.

MICHIGAN — [Lesbian Connection] The American Lesbian Medical Association was formed in the fall of 1973 by four women who were first and second year medical students at the University of Michigan, Wayne State and Michigan State University Osteopathic School. The group met monthly as a support group for lesbians in medical school and slowly grew in numbers.

The group defines its goals as serving as a central clearing house for issues and ideas (maybe including a newsletter someday), providing referrals, organizing a national conference, and accumulating and making available information on hospitals, clinics, etc.

For more information write ALMA, c/o Ambitious Amazons, P.O. Box 811, East Lansing, Michigan 48823. Lesbian medical students and doctors are particularly asked to contact the group.

## ROCK ON AT VALERIE'S

OGUNQUIT, Me. — Valerie's is a bar which, while catering to a largely gay clientele, does not allow open gayness or same-sex dancing.

About a month ago a group of gay people started to dance there. The owners got very upset and asked the gay couple to sit down. Later in the evening the gays started to dance again, and the owners threatened to call the police if they did not stop. The gays danced on, and the police were called. Twelve cruisers showed up, but no one was arrested as the gays were totally within their rights.



Galago Moheli.

## SALT LAKE GAY CENTER

SALT LAKE CITY — At last, this city has a Gay Community Center, open June 2: Meetings have been held for organizational purposes, and the Center has a five-member Board of Trustees with representatives from Utah State and Brigham Young Universities. It is hoping to have representatives from the University of Utah and Weber State College.

Committees have been set up for publications (a newspaper, "Gay Pride," is in the works), public relations, social events, funding (possibility of a grant) and a service committee to include medical and legal help and a hotline.

As part of the celebration of this great step forward, a Gay Freedom Picnic was held June 1 in City Creek Canyon, with the gay bars each pledging a keg, and their distributors doing the same! The picnic helped spread the news of the Center to those who don't already know.

The Center is located at 11 South 400 West, Salt Lake City, Utah.

## RADIO SHOW DEBUTS

NEW YORK — "Gay Alternatives," a new series of one hour radio programs, will debut on WBAI, Tuesday night, June 24 at 9:15 p.m. The host for the series will be Ron Gold, former Communications Director of the National Gay Task Force. Guests will be drawn from the many gay organizations and service groups in the New York area, and from every segment of the city's gay population.

"Gay Alternatives" will not be focused on the political activities of the Gay Liberation Movement, but it will examine what the gay movement has done or might do to change the lives of individuals. The first six shows on the series will be: June 24, "Gays and the Sexual Revolution"; July 1, "Women in the Metropolitan Community Church"; July 8, "The Ninth Street Center"; July 15, "Lesbian Separatism." Following each show there will be a brief wrap-up of current news and announcements of special events.

If your group has news or announcements, please arrange to send such information to Jeff Shaw, WBAI, 359 E. 62nd St., New York City 10021. All items should be brief, typed, and in a form suitable for broadcast, and sent one week in advance.

## MCC/PROVIDENCE RELOCATES

PROVIDENCE, R.I. — The congregational meeting of Metropolitan Community Church of Greater Providence reported in GCN 2-51 dealt in forthright fashion with issues basic to the existence of the group there. The congregation voted to vacate their present premises at 37 Clemence St. at the end of June. Beginning the first of July the visible center of congregational life in Providence will be the home of the pastor, Rev. Jos. H. Gilbert, 63 Chapin Ave. The phone, 274-1693, will continue the same. The group also voted to return their charter to the Universal Fellowship of Metropolitan Community Churches until they are financially able to sustain a full program of the work of a church. Rev. Gilbert was asked to continue to provide leadership until the fall of 1976, an extension of a year from the present call.

Rev. Gilbert indicated that the only current program in any jeopardy is the after-hours coffee house. He said, "The tradition of House-Ministry or even House-Church is in line with the very best functioning of the primitive Christian Churches. It is good to see that we are not going to be trapped into the same sort of "Property Bag" that has nearly killed the Christian spirit in main-line denominations."

Such programs as Open Rap, Women's Rap, Midweek Service, Liturgical Committee and Drop-In Center have already found shelter and others are in process. A full schedule will be announced during Gay Pride Week.

## SUMMER PLANS AT NU

BOSTON — The Northeastern University Gay Student Organization (GSO) today handed in all the forms for official campus recognition.

At a meeting last week, GSO members outlined a plan for summer activities that include holding regular meetings every other week on campus, setting up literature tables and a "rush" during Freshman Orientation Week, and setting up a seminar on the counseling of gay students with the dorm resident assistants and the Homophile Community Health Service.

The group plans to submit a budget application and a request for office space in the fall with the idea of establishing a Gay student drop-in center on campus.



Panda (Ailurus fulgens).

## MINISTER ORDAINED

REVERE, Mass. — Rev. Irving S. Dolgin was recently ordained at the First Spiritual Church of Gardner. Rev. Dolgin will conduct spiritual consultations and teach spiritual-psychic unfoldment, and will conduct his ministry with special consideration of the gay community. Gays interested in spiritualism are asked to contact him at 124 Atlantic Ave., Revere, 289-7748.



# MAINE LINE

By Susan Henderson

PORTLAND — The Maine Gay Task Force announces the opening of its new office at 193 Middle St., Portland. Mailing address continues to be P.O. Box 4542, Portland 04112. The office is generally open from 10 a.m. to 4 p.m.; evening hours may be scheduled in the future. Phone: (207) 773-5530. MGTF is seeking pledges of money to pay the rent and phone bill, and possibly to hire an answering service. Their goal is \$150 per month. Persons who would like to pledge any amount are urged to contact MGTF. Pledgers will be billed monthly. MGTF wishes to thank all those who have pledged at this time.

A local attorney has recently volunteered his services to MGTF, which has aided the group tremendously.

Maine Gays will take part in the Gay Pride March in Boston on June 21. Anyone who wants a ride or who can give one to others, please contact MGTF.

MGTF has been offered an appearance on the half-hour call-in show, "On the Line," on Channel 6 in Portland and Channel 2 in Bangor, on June 28, starting at 6:00 p.m. Gays who can get these channels are urged to watch and call in.

There is a Gay rap group forming in the Portland area. Meetings are on Fridays at 7:00 p.m. in the MGTF office. The door will be open from 7 to 7:30; after that, call MGTF.

Needed: Correspondent(s) for northern Maine. Interested parties please contact S. W. Henderson, c/o MGTF.



# contact

By Tom Caruso

HARTFORD, Conn. — MCC/Hartford became the seventh full-fledged church of the Northeast District of UFMCC last week in a Sunday evening chartering service at 11 Amity St.

Rev. F. Jay Deacon, acting pastor since August 1973, was unanimously elected pastor by the church members present. A graduate of Gordon Conwell Seminary of Boston, Rev. Deacon is also a member of Old Cambridge Baptist Church.

In presenting the charter, Rev. Roy Birchard, pastor of MCC/New York, and a member of UFMCC Board of Elders, formally accepted some 40 persons as members of MCC/Hartford. Formerly classed a "study mission" of MCC/New York, MCC/Hartford's new status gives it more autonomy and a greater voice in UFMCC affairs.

The evening's simple but moving service was marked by tears as church members paid emotional tribute to the dedication of Rev. Deacon and to the sense of community which has evolved from MCC/Hartford. The celebration was also heightened by the success of the Hartford-sponsored weekend conference of the Northeast District of UFMCC.



# Office of Gay Concerns Threatened

By John Kyper

Delegates to the annual General Assembly of the Unitarian Universalist Association, to be held June 24-29 in Minneapolis, will decide the future of the denomination's newly-established Office of Gay Concerns (OGC). Before it are opposing resolutions to continue and to terminate the controversial Office.

Last year's General assembly, held in New York, approved the OGC; and in October the UU Board of Trustees narrowly authorized its funding. These actions were the culmination of several years of effort by the Gay Caucus within the denomination. The OGC was set up in January, with Arlie Scott as Director and John Caston as her assistant. It functions as part of the UUA's Department of Education and Social Concern.

Although the Trustees have reaffirmed their support for the Office, opponents have sponsored a Business Resolution to de-fund it. They argue that it represents a special interest group to the detriment of other denominational programs, which will cost the UUA financial support. In addition, they charge that "the encouragement and financial support of such a group provides a bad example for the children and youth in our denomination and may subtly influence them to adopt such a lifestyle."

The Rev. Irving R. Murray of

Garden City, N.Y., is organizing the opposition to the OGC. He is forming the Caucus for Unitarian Universalist Advance, whose purpose is "to renew the distinctly religious character of the Unitarian Universalist movement." Its first priority is the de-funding resolution. One Gay Caucus member has replied that, "Taken together, the resolution and his Caucus' statement sound too much like the old 'Back to God' fallacy that many too many religious people used to excuse their inaction in the struggles for black civil rights and against the Indochina war. If the religious spirit is not prophetic, then I'm afraid it's not worth very much."

Members and supporters of the Gay Caucus have been organizing support for a resolution commending the Trustees for establishing the Office. They contend that the arguments against the OGC prove that it is needed. Although opponents cite budgetary considerations, supporters point out that the OGC is funded through a special grant independent of the denomination's Basic Budget.

In a related matter, one of the General Resolutions to be considered by delegates deals with the issue of criminal justice. Among other things, it urges member congregations to seek "to abolish institutional consideration of homosexual behavior or orientation as evidence of criminality or illness."



## Maine Protest Grows

By Su Borden

WELLS, Me. — Approximately fifty gay women and men participated in picketing which took place in Wells and Ogunquit Saturday, May 31. The picketing stemmed from harassment of gay people and the harassment and burning of the Stage Door, an openly gay bar in Wells.

Picketers gathered at the site of the Stage Door in the morning, and picketed in front of the Wells town hall for several hours. Picketers then broke for lunch at the home of one of the picketers in Kennebunkport. Picketers re-gathered in front of Valerie's in Ogunquit at 4 p.m., and picketing continued until 8 p.m. About 40 people picketed at the town hall; about 25 at Valerie's.

The picket was organized by the Seacoast Area Gay Alliance. Attending the picketing were members of the Maine Gay Task Force who helped with the organizing. Women from a lesbian group in Brunswick, Lambda Brunswick and the Wilde Stein group, as well as unaffiliated gays from as far away as Quebec.

The statement of purpose for the demonstration was the same as that of SAGA which is: 1. The right to dance in any establishment which allows dancing. 2. The right to display affection as is generally tolerated with heterosexuals. 3. The right to publicly display lifestyles with discretion without harassment. 4. The right to be treated as people by police and other public officials and to be shown due respect and concern by them.

Picketers attracted crowds at both sites. Groups of people, mostly junior high school age, tossed comments to the picketers. Picketers occasionally responded by using chants referring to the stereotypes the comments implied. Several eggs smashed at picketers' feet during picketing at Valerie's and a man shouted the Sodom and Gomorrah passage of the bible at picketers. Police, who were generally cooperative, asked the man to refrain.

The demonstration, according to spokesperson Steve Irving, was a success. "For the first time those people saw us out there being open," he said.

## Grusse and Turgeon Return to Prison

By Tom Caruso

NEW HAVEN, Conn. — Ellen Grusse, 28, and Terri Turgeon, 34, went behind bars at noon June 10, rather than answer questions put to them by a federal Grand Jury investigating Susan Saxe and Kathy Power. Held in contempt of the Grand Jury, the two lesbian feminists face prison for up to 16 months, which is the length of the term of the present Grand Jury.

Accompanied by 100 marchers bearing banners and chanting support, the two women turned themselves into Federal Marshals. Addressing journalists on the steps of the Federal Court House, Grusse and Turgeon stated

clearly that they were not willingly going to jail. "We would not have voluntarily submitted to this if we had a choice," Grusse said, appearing annoyed by repeated questioning on that topic by reporters.

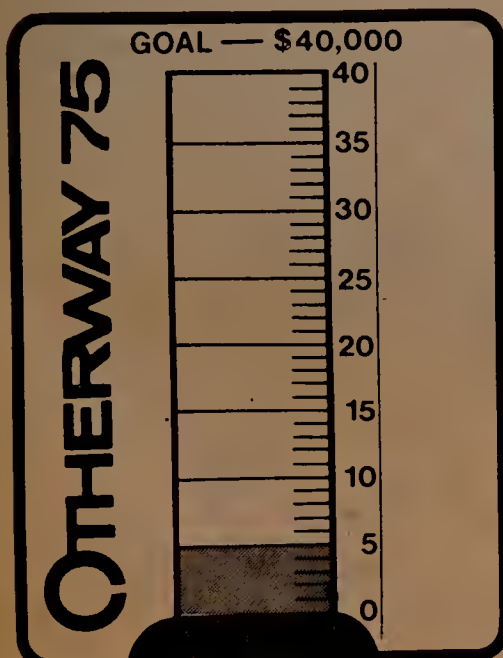
Cookie Polan, one of their legal aides, told GCN that Grusse and Turgeon feel themselves victims of unfair harassment by the FBI and the Federal Grand Jury system. Polan expressed the hope that Susan Saxe's guilty plea in Philadelphia June 9 would increase public support and sentiment for Grusse and Turgeon.

It is still unclear whether or not the two women will be jailed in separate cells. They were previously imprisoned together which they consider made their incarceration more tolerable.

Grusse and Turgeon's imprisonment culminates a long and complex battle with the FBI and Grand Jury in Connecticut. Initially questioned by FBI in mid-January 1975, the two women were subjected to a barrage of sweeping questions concerning their personal life, political affiliations and relationships during the time they allegedly knew Saxe and Power.

When Grusse and Turgeon repeatedly refused to cooperate with the FBI, the government convened a federal Grand Jury which summoned them to appear. Friends, family and even casual acquaintances of the two were subsequently questioned.

As for further legal action, Polan claims that both women are anticipating an indefinite stay in prison. "The government prosecutor is in effect punishing Ellen and Terry for their refusal to cooperate," Polan said. "He is waiting for them to change their minds and answer Grand Jury questions but they are determined not to."



Otherway '75, the fundraising campaign of Otherfund, Inc., has a goal of raising \$40,000 which will be used to help support gay organizations and projects in the Boston area.

## Perkins Agrees to Talk

By Tom Caruso

HARTFORD, Conn. — Diana Perkins, 25, of Hartford, has agreed to testify to a New Haven Federal Grand Jury investigating Susan Saxe's and Kathy Power's 1½ year stay in Connecticut in 1973 and early 1974.

Perkins, whose decision announced last week, is supported by Ellen Grusse and Terry Turgeon, says that although she is opposed in principal to the tactics of the F.B.I. and Federal Grand Jury, she cannot enter prison "for very deep personal reasons."

According to local news media, Perkins, will tell the Grand Jury in a sworn affidavit that she met Kathy and Susan while they lived in Hartford in 1973, but knew them only by their aliases.

Her Hartford attorney, Michael Graham, told GCN that Perkins decided to publicise her statements before they are submitted to the Grand Jury to prove she is neither harboring information nor planning to implicate anyone in unlawful activity. "In effect," said Graham, "she really knows nothing of importance about Saxe and Powers and wants that understood before hand."

Graham was critical of journalists who over simplified the recent New Haven events by depicting Perkins at odds with Ellen and Terry. Graham noted that the three women have been in close contact for the last few months; "one of the most important aspects of the case is that Diana made the decision to testify months ago and Ellen and Terry knew of it and gave her moral support."

Graham claims that under current statutes his client is free to discuss any aspect of her testimony to, or appearance before, a grand jury — before or after the fact. Graham however, mentioned the threats by the Hartford prosecutor to "gag" Diana with the issuance of a "protective court order." I'm not sure if he intends to carry out that threat or even if he can," Graham told GCN.

As for the effects of Saxe's guilty plea on his client's case, Graham expressed hope that the F.B.I. would "turn down the fires" under its investigations of feminists and women's groups. "That is assuming the F.B.I. is rational however," Graham added.





Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the northeastern gay community, as well as stimulation of event-orientated opinion within the community.

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# EDITORIAL

Once again Ellen Grusse and Terri Turgeon have been jailed in Connecticut. The Federal Grand Jury has disrupted their lives for the last five months and now they will be imprisoned for up to an additional fourteen months. Their stand is a difficult and courageous one and deserves the respect and admiration of the entire community, both gay and straight. For all of us, testifying about our personal friends and the organizations and activities we are involved in, would be a painful decision. But the courage and determination to stand against one of the most powerful governments in the world is something which many of us would just not have the guts to do. As soon as we put these women's situation in the context of our own personal lives and the invasion of our own privacy, it becomes clear why the defense of their liberty is of vital interest to all concerned with individual freedom. All of us could find ourselves in the same kind of situation that these women have faced and fought.

## startled response

Dear GCN,

I would like to respond to the letter printed about Anne Weld-Harrington. It left me with the impression that the writer considered Ms. Weld-Harrington to be an FBI agent. This does not make sense since the author of "Bar Politics", herself, admits to seeking protection from the FBI, because of Mafia strong-arm threats (local and state police would not help her). If your life and the lives of your children were threatened, wouldn't you seek help from whomever you could? Also, if she were an agent, why would she admit to such connections in her book?

If you read the newspapers you know that the FBI, CIA, etc., know a lot more than ever thought before. All they would have to do is read GCN to know what's going on in New England,

An examination of the questions asked the two women and the six people in Kentucky demonstrate the Grand Jury and the FBI are on a "fishing" trip. The information sought does not seem to have any relationship to the continuing search for Kathy Power. But the interrogation of these people is an effective method of dividing and frightening the lesbian feminist and gay community and their activities and organizations. It is also likely that the FBI is frustrated and annoyed that two mere females and lesbians at that, avoided their intensive hunt which has taken huge amounts of the taxpayers money. To have ensured that two women, who have committed no crimes are jailed is an indication of the power that governmental agencies have at their disposal.

The time is long overdue for pressure to be brought on the agencies of the government to end their harassment of minority communities and the individuals who live and work within these communities.

let alone other parts of the Northeast (the newspaper is a clearinghouse with names and telephone numbers of Gay organizations).

As for Ms. Weld-Harrington disrupting the N.E.G.C., I considered the women's caucus to be the only concrete occurrence in the entire boring conference. The women made some very important statements and proposals which had not been voiced before. How can women and men work together if their true feelings are not heard? (I also find it strange that the person accused of disruptions was asked to organize the next conference).

I feel that it should be left up to the organizations involved as to how much information they should release to the Gay Clearing House.

Diane Bellavance

*Ed. Note:* This letter reflects the opinions and views of one individual and should not be considered to represent the GCN staff, paid or volunteer.



Common Skunk

### Quote of the Week

"Northern Ireland is a God-fearing country. We have no homosexuals." — Reply of William Craig of the N. Ireland Loyalist Party, when asked about the homosexual position in his country.

# LETTERS

Letters to the Editor should be 200 words or less. We still retain the right to edit all letters.

## poly perversity

Dear GCN:

In his latest blow for sexism and narrowness, Allan Stewart presumes to define who is/isn't a member of the Gay Community according to his own notions. Yet in the March 8 issue of GCN this year, Stewart wrote an article with topic and title: "I'm Not Gay Anymore." Who is Stewart, an avowedly non-Gay person, to judge and exclude from the Gay Community people who have come out as Gay, even if such people do not share Stewart's life style?

Stewart, following the patriarchal definitions he has consistently defended in GCN, wants to limit Gayness to genital lovemaking — such ideas as love, commitment, sharing and affection in a relationship with someone of the same gender are of course irrelevant. He further ridicules "freaks" (like me) who celebrate polymorphous perversity, Amazonian opposition to sexism, and maybe even live as Lesbian hermitesses.

Gay love comes in many forms and media — from genital sex to aimless hugging to music to mystical experience. Loving another person of your gender in whatever way(s) you want — and having a good time — THAT is what GAY is all about.

69, 70 and other delights,  
Margo Schulter  
Interdimensional Lesbian  
Blues Conspirator

## air force at peace— watch out!

GCN:

I wish I could write well because I have an answer for the article in your issue about the gay Air Force Sergeant.

I was in the Air Force and needless to say, gay. Many people knew it but did nothing about it. I knew four gays that were "caught" in homosexual activities but they were merely reprimanded.

It appears the Air Force has a double standard. When at war bodies are needed but when at peace — Watch Out!

We must try to help this sergeant if we can.  
Love, Charlie G.

P.S.—If Tuesday evening is a dull time for you I might suggest spending a few at MCC, 131 Cambridge St., Boston — you might get to like it.

## chaos vs. anarchy

GCN:

(re: A. Stewart's reply to Billy Mick, Jr.)

Your misuse of the word "anarchy" shows a very limited awareness on your part. The etymology of the word "anarchy" has been superceded by the rich philosophical and activist tradition of the anarchist movement. Inaccurate use of the word anarchy (which properly refers to a condition in which the hierarchical state has been abolished, and free community structures have been organized from below through which individuals can take control of their lives) aligns the user with the forces of reaction which exploit all opportunities to undermine and malign the growing anarchist movement.

In the future, for the sake of us anarchists who are trying to build alternatives to the oppressive state, please use the word "chaos" when you mean disorder, and leave the word anarchy for a more precise meaning, i.e., the condition of no hierarchy.

Finally, I would recommend that you read some of the works of anarchist writers, so you can understand the importance of this distinction.

Sincerely,  
Jay Amrod.

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# THE FORUM WHERE WE ARE NOW

By Jon L. Clayborne

While the nostalgia craze has inspired pleasant memories in the minds of a great many former teenyboppers who have since attained dutiful mommyhood and daddyhood or swinging bachelorhood, of either gender, nostalgia has resurrected an era that most gays would just as soon forget. "Where were you in 1962?" If you were a gay teenager you (a) could not understand why you were more attracted to members of your same sex rather than imitating the mating patterns of your peers, (b) dated girls (or boys) and hated every minute of it, (c) were called a faggot or a dyke or a pansy, (d) met others like yourself in ill-lit saloons and guzzled overpriced, adulterated booze, (e) made furtive circumspect and usually futile passes at some equally secretive person, and (f) all of the above. Actually I didn't even know what homosexuality was until 1965, but long before that sweet discovery as a college freshman I knew that I was not enjoying my adolescence. In 1962 "I was nowhere, man!"

History, however, will not deny me my chance to wallow in the good ole days. In the next decade or two, society will probably start reflecting on those turbulent late sixties and early seventies, and how idealism and commitment meshed. The Stonewall Revolt, in June of 1969, not only relieved thousands of gays of self-hatred and self-deprecation, but it also initiated activities that exposed society's mistreatment of homosexuals and set about destroying the misconceptions. The gay pride demonstrations and accompanying chants gave evidence of the growing sense of community between gay sisters and brothers. Exerting pressure on the establishment to recognize gays' rights to all job opportunities, housing and a decent life increased appreciation for the democratic principles that society proclaimed on paper, but ignored in practice. Speaking engagements took

gays in front of always curious, occasionally hostile congregations that had to confront their anti-gay prejudices as liberated gays shattered the stereotypes. I suppose I have lost count of all the gay sponsored/gay supported dances, conferences, coffeehouses, etc. I've attended, but I realize that having encountered these experiences I can say that the past five or six years have been the best of my life so far.

Lately, though, I've been wondering; when time enhances my memory of Gay Liberation will it be because the situation has deteriorated and the anticipation borne of earlier achievements has been decimated by current neglect. The social upheaval that erupted on the campus over the Vietnam War, perhaps created, and certainly ushered in a new era of societal investigation. Gay Liberation was only one of several personal investments philosophies that encouraged mass participation. Whereas Blacks and whites, basically, viewed the civil rights movement of the sixties as a struggle to benefit the Black man, the new decade saw Third World groups struggling for themselves, women combatting the myth of male superiority, inmates rebelling against the dehumanizing elements of rehabilitation centres, and the young protesting against an immoral war in Asia that they were being conscripted to wage. It eventually became vogue and trendy to be against "the establishment" as more and more people, with less commitment, became involved. Liberation became a commercial campaign, with all the pop paraphernalia: buttons, posters, patches, bumper stickers and wide mass media coverage. Homosexuality, which six years ago was not even discussed in mixed company, is almost a staple for television dramas and sit-coms. Watergate notwithstanding, there may be considerable significance in a poll which revealed that homosexuals were deemed less reprehensible than politicians.

Society's opinions of homosexuality

and gays have changed, primarily as a result of gay efforts since the Stonewall Revolt; still gays are not close to achieving most of their goals. This paradoxical situation, in which accomplishment and repression co-exist, has thinned the ranks of gay liberationists. Complacency has captured some gays who, never manifesting a high consciousness, are content with their few newly obtained rights. Conversely, some gays who always considered gay militancy a threat to their long practiced deception of straights, are relieved that the initial enthusiasm over Gay Liberation has diminished. Yet, as disturbing as these attitudes are they are slight and trivial compared to two factors that cause formerly active, committed gay activists to disengage



Bacchante.

themselves from the movement. Several long-time gay activists are justifiably complaining that they are exhausted from putting themselves on the line; and not only, after years of forsaking their own personal welfare, do they have to contend with movement defeats, but they are hard pressed to find the second generation of gay activists who will support and continue their work. The other factor is the obliteration of labels like "gay" and "straight" and "bisexual," that was once assumed to be a goal of Gay Liberation, but is now a technique or accepted *prima facie* by some liberated gays. Just as it became popular for blacks to say that racism was a white problem, similarly homosexuality is viewed, by some gays, as a problem only for heterosexuals. Both the I-am-tired and the I-don't-want-to-be-labeled sentiments are particularly threatening to the Gay Liberation movement, because they exist among the hard-core activists who initiated and have perpetuated the movement for years.

While I am positive that the idea of gay liberation will never fully succumb, we are dangerously close to seeing the movement enter a dormant state. There are several symptoms which indicate the poor health of the Gay Liberation Movement. Fewer and fewer gays are supporting Gay Liberation activities and causes. A certain amount of the blame for the lack of enthusiasm can be assigned to the gay organizations and their leaders; but I find far more fault in the majority of homosexuals who are not only apathetic, but don't give a damn as well. There seems to be evidence of creeping closetism affecting gays, especially

among students who thought the movement was all fun and games until graduation removed academia as a crutch. Factionalism — male vs. female, marxist vs. capitalist, black vs. white, young vs. old, you vs. me — has often pre-empted the movement from acting with a unified front. Although I would maintain that occasional segregation can be and has been beneficial to gays as they seek to be liberated humans, free of sexist, racist, agist, unlibertarian trappings, unfortunately the causes for the schism are being accepted as reasons for permanent separation rather than being resolved so the schism can be closed. Disinterest, creeping closetism, factionalism and other symptoms are the enemy within which can be far more effectively devastating than any homophobic force from without the movement.

I've occasionally commented to friends that if our gay predecessors had confronted the straight society in the past we would not have to make the sacrifices that we are making today; now I am not so certain that the same won't be said about my generation in the future. Recent studies have revealed that some of our gay foreparents did attempt to alleviate homosexual oppression, and against much greater odds than exist now. Gay Liberation activities really preceded the Stonewall Revolt, whether one points to the One Society, the Daughters of Bilitis, and the Mattachine Society in the United States, circa 1950, or Magnus Hirshfeld's Scientific Humanitarian Committee in the turn of the century Germany; but McCarthyism stymied the growth of the former, while Nazi attacks destroyed the latter. What is our excuse? Will future gay liberationists have to scratch through history to discover that in 1969 a group of gays struck back at repressive forces embodied by the NYPD? Will future gay liberationists have to recoup the rights that will be lost if the present Gay Liberation Movement is allowed to lapse for years? Our society, though by no means oppression-free, is more accepting of change than 1930s Germany or 1950s U.S.A. If gay liberation falters in the seventies it will be because a group of people really did not care to help themselves. Nostalgia is nice, but it will be a shame if gays have to look back and realize that the good ole days ended with the Stonewall Revolt. The question is "Where do we go from here!"

**Editor's Note:** In an attempt to get our readership more involved with the paper, GCN is offering this space for opinions, views or feelings on gay issues. Articles submitted to us for this space should be addressed to Forum, c/o GCN. The articles should be 500 words or less and whenever possible they should be typewritten and double spaced. Although, GCN reserves the right to edit all copy we will honestly strive to edit for length not for content. This is your column, say what you want!



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# Puerto Rico Struggles

By Abe Haruvi

SAN JUAN, P.R. — The Puerto Rico Journalists Association has condemned as “improper, ignoble and cruel the mockery to which homosexuals are being subject by radio and television stations” on the island.

The journalists association resolution, introduced by *San Juan Star* reporter Harold J. Lidin and Jose Manuel Alvarez, news director of the government owned WIPR-TV, was approved by a vote of 25 to 5, with the bstenctions not counted.

The association, the largest of the three journalist organizations on the island, has some 200 members, of which about 50 attended the assembly. The resolution, which was unexpected, is the first public support given by any organization on the island to the local gay liberation movement. It was apparently motivated by the Puerto Rico Gay Pride Community campaign against the portrayal of gays as “clowns and perverts” on radio and television.

The P.R. Gay Pride Community has written a letter to the FCC Complaints Division in which they demanded time from one television station and three radio stations to counter the negative image of homosexuality presented by

their programming.

The GPC asked for time to rebut the image of homosexuals presented by comedian Jose Miguel Agrelot, through a character called “Serafin Sin Fin,” a stereotyped “queen.” In the matter of the three radio stations — WQBS, WKAQ, and WKVM — they asked for three minutes of airtime for each occasion the song “La Mariposa” (The Butterfly) is played on the air. The song, the GPC said, also presents a stereotyped homosexual as the brunt of several jokes. Last month, the GPC picketed a gay bar in San Juan as part of a campaign against the song.

In a statement accompanying the letter to the FCC, GPC president Rafael Cruet said the GPC plans to challenge renewal of the licenses of the stations mentioned. He said the group has asked for the support of the recently created Institute of Television and Radio Ethics.

In another development, the Associate Editor of the newspaper *El Vocero*, Pedro Julio Burgos, agreed to a request by the GPC that it stop using the word “mariposa” in its headlines when referring to gays. Burgos said he would personally see to it that the reference was not repeated.



## Legislation

By Neil Miller

### CALIFORNIA: THE COUNTERREVOLUTION BEGINS

The heady days following Governor Brown's signature of California's consenting sex act came to a speedy end last week as conservative Christians began spearheading an effort to repeal the new law. A group calling itself the Coalition of Christian Citizens (CCC) has begun an effort to collect 312,404 signatures in order to place the repeal proposal on the 1976 primary ballot. The Coalition, composed of representatives from Pentacostal, Mormon, Seventh-Day Adventists and other right-wing religious organizations, has until August 11 to garner the required number of signatures.

There seems to be little doubt among the state's gay leaders that the proposal will be on the ballot. “They will get the signatures,” Doug De Young of the Society for Individual Rights was quoted as saying. “There are at least 312,404 idiots in California. What we

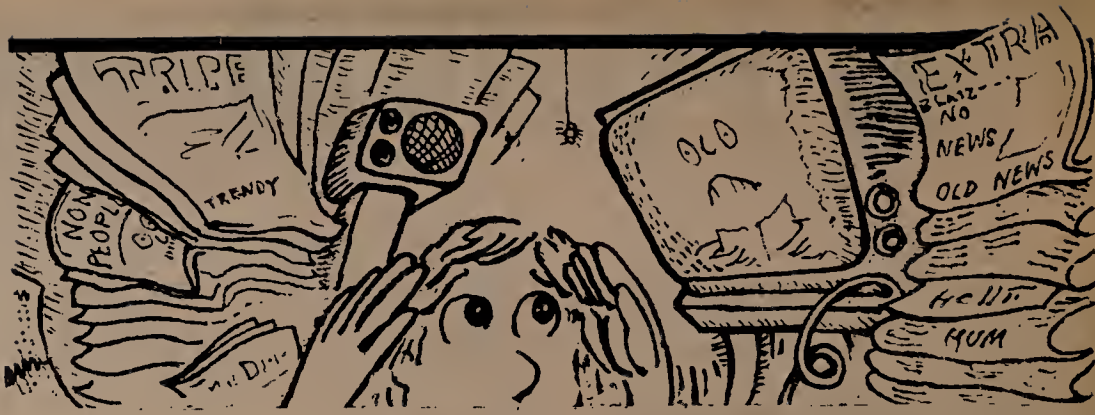
must do now is to organize the professional groups and moderate, sympathetic churches for the June effort.” There is increasing evidence that California gays are taking the referendum challenge seriously. Reverend James Sandmire, Los Angeles MCC pastor, warned, “We can fight them in the urban areas successfully, but it will be difficult to reach the backwater areas of California where the message will be thundered from the pulpits every Sunday until next June.”

### MINNESOTA: HOMOPHOBIC HYSTERIA

The once bright promise of Gay Rights legislation in liberal Minnesota has ended in defeat in the Legislature and division among gay factions. After a debate filled with homophobic overtones, the Minnesota House rejected the job-protection bill 68-50. The final defeat of the legislation came after a crippling amendment striking out the bill's protection of gay teachers was passed resoundingly 79-36. The highly sensitive teacher issue sealed the bill's doom in an increasingly hostile debate in which one representative compared gay people to lepers and suggested they be sent off to something resembling a “leper colony.”

### NEW YORK: DAY OF RECKONING

Voting is near in the New York State Assembly on a sex-reform bill for unmarried adults. The bill, which legalizes sodomy between consenting, unmarried people, was passed in committee 12-7. Previously only married couples were permitted to engage in “unnatural acts.” Assembly Speaker Stanley Steingut has announced support for the bill but the outcome remains in doubt.



## Did You See?

By Tony Caporaletti, Jr.

### THE LAVENDER LINE

“The commuter rail is slowly becoming known as the Lavender Line, with all of the humorous implications that this will bring, especially in an area with a very strong and visible gay population that has recently had carcards in the Green Line trolleys raising people's consciousness on their lifestyle and using a lavender rhino as the symbol. Most likely there will be several Lavender Line jokes making the rounds.” (New England Report, Rail Travel News, Berkeley, CA. Second issue of May 1975.)

### HOT NUMBER

“Hot Number: Chita Rivera kicked off her cabaret act to an all-star audience at Studio One, a Los Angeles gay bar. And it was all thanks to Liza Minnelli — she invited 150 Hollywood heavyweights and picked up the tab. Among well wishers: Fred Astaire, Gene Kelly, Anne Bancroft and Mel Brooks, Burt Reynolds and Dinah Shore, Richard Chamberlain, Cyd Charisse and Tony Martin, Sal Mineo, Desi Arnaz Jr., Lana Turner, Lorna Luft, Lee Majors and Farrah Fawcett, Johnny Mathis, Freddie Prinze, The George Hamiltons, Paul Williams, Sammy Davis, Jr., the Gregory Pecks, etc. . . . after the show, some of the celebrities stayed on to dance and mingle with ‘the boys’.” (Jeanette Castle's Show and Tell.)

### Venceremos Brigade Revisited

“I have many memories of Cuba: the joy and enthusiasm which surrounded collective work, the singing, dancing, and chanting after a day in the fields. Working together with people there gave us new contexts in which to re-evaluate our lives, and thoroughly examine our own attitudes, especially in regard to racism, sexism, and the nature of work.”

“... the presence of Gay Liberation people on the Brigade put us all through changes and raised a lot of questions which people had not dealt with before.

“Some gay people were on the first two brigades, but they weren't open about . . . about ten gays were accepted for the Third Brigade; some were unable to go, leaving about five gay men who were ‘out’ . . . one woman came out during the trip.

“The Fourth Contingent of the Brigade contained a good number of gay people . . . This brigade cut cane on the main island . . . while the brigade was in camp, the Cubans held their First National Congress on Education and Culture. Its declaration denounced ‘all manifestations of homosexual deviations,’ and took a firm line against the presence of gay people in any educational positions. Needless to say, this turned the Cuban experience into a nightmare for the gays and lesbians who were on the brigade. Many of the Northeamericanos vigorously supported the Declaration, which meant harassing the gay brigadistas.

“The Venceremos Brigade says that there is no discrimination against gays . . . but gay people would have to repudiate their gay perspective and totally identify with the Brigade, and might be watched to be sure they didn't ‘deviate’ from the straight line of the VB.

“I cannot abide the fact that the VB has become closed off to participation by a most vital and progressive element here, the gay and feminist folk.” (Clint Pyne, *Revolution Without Liberation*, Grass Roots, May 1975)

[Did You See? welcomes your clippings from the straight media. If something enrages, informs, or sends you into the heights of intellectual orgasm, send it to us c/o Box 1952, GCN, 22 Bromfield St., Boston 02108]

### DISC NOTES

Ron Robin of WVBF  
Top 6

1. The Hustle, Van McCoy
2. Bad Luck, Harold Melvin
3. Swearin' To God, Frankie Valli
4. Get Down Tonight, K.C. & The Sunshine Band
5. Ease on Down The Road, Consumer Rappart
6. 7 6 5 4 3 2 1 (Blow Your Whistle), Gary Toms Empire

New or Extras  
Sexy, MFSB  
Three Steps From True Love, Reflections, Tony Marino (Mirage)  
Life Is What You Make It, Tapestry, Tom Moulton (Billboard)

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# Susan Saxe's Statement Released June 9, 1975

The most significant point of this plea agreement is *that the United States government realizes* that I am not and never will be a collaborator. I have made it clear to them that if I am called as a witness in any government proceeding, I will refuse to testify. The government has agreed that I will not be held in contempt for this refusal. In return, I have agreed to enter a guilty plea and receive a ten year and a two year sentence. The length of the sentences is a direct result of my refusal to talk.

Today I am in effect pleading guilty in federal court to charges stemming from a period five years ago when I believed, as I still do, that armed struggle against the Amerikan State was a valid and necessary escalation of the politics of the '60s. I understood at the time that the Amerikan Government was the most dangerous, powerful, organized, violent opponent of people's liberation around the world. I also felt at that time that the liberation of women, to which I was already deeply and personally committed, could best be achieved by our full participation in and leadership of what I then perceived as a worldwide humanistic economic and cultural revolution led by the Third World and aimed against the Yankee Empire.

Over the course of the last five years, four and a half of which have been lived underground in Amerika, I, like many other women who came to politics through socialistic, anti-racist, and anti-imperialist causes, have changed, have grown, have emerged a feminist. Like these thousands of other sisters, I am no longer content to be just one strong woman fighting for a revolution which, though it is just and necessary, does not speak to my own highest aspirations, my own most personal and immediate needs. Over the past five years, then, I have emerged a feminist, a lesbian, a woman-identified woman. This was not a "conversion," but a development, a natural process that followed my previous commitment as day follows night.

There have been many women throughout herstory who have taken great risks, put great faith and energy into movements that spoke to our liberation as workers, as poor people, as members of every oppressed race and class, as everything but women. And while many of these struggles have moved our people forward, have improved our real lives in concrete ways, and therefore, by definition been in the interest of women, no struggle but our own, independent of others, and just and necessary in its own right can ever hope to meet all our needs. We have a right to this struggle, a right to self-determination and self definition as women, for women, a right to a new world of our own creation.

I am only one of many women who have come through these changes in the past several years. Unlike many others, though, a few of us have been brought up sharply, face to face with our past and had to confront our former selves, for better or for worse in the public eye and under rather dramatic and serious circumstances. At the same time and around the same issues, a deep and significant split has developed in the

women's movement. On the one hand are women who like Jane Alpert feel that the Amerikan system can peacefully accommodate their feminist demands and that women as women have no obligation to support or protect any peoples' struggle that is not explicitly feminist in ideology or even separatist in practice. These women feel that it is permissible, even desirable, to collaborate with the state in the name of feminism, and that it is in the interest of feminist revolution to dissociate itself from any forces or individuals which are identified as enemies of the state on the assumption that it is we who bring down state repression on a movement that otherwise could comfortably exist within the belly of the beast.

On the other hand, are we women whose growth into feminism has made us even more determined not to give in, not to accommodate ourselves to Amerika, not to collaborate against sisters and brothers who are our natural allies in revolution, not to repudiate our past, cut ourselves off at our own roots. For me, feminism is a commitment to be even more radical, to strike more deeply at the root of our oppression. My feminism does not make me regret economic "crimes" against one institution of capitalism; it makes me even more determined to see the whole system uprooted forever. My feminism does not make me regret the theft of classified documents that exposed the U.S. government's treachery against the people, including U.S. Army O Plan G — Operation Geronimo Bravo — contingency plans for counterinsurgency operations against the civilian population of the Boston area in the event of martial law. My feminism doesn't make me regret the destruction of a single National Guard Armory; it only makes me wish to see every last vestige of patriarchal militarism permanently blotted from the face of the earth.

But most importantly, my feminism does not permit me to collaborate with the Man in order to reduce the amount of time I will have to spend in his prisons. The agreement I am entering into today is made on the condition that I will never testify against Kathy Power or give any information as to her whereabouts, or any information concerning anyone I have known or known about in the past five years. And the ten year and two year sentences are based on the government's understanding that I will give them nothing, ever, not in ten years, not in a hundred years.

My feminism does not drive me into the arms of the state, but even further from it.

My guilty plea is predicated upon my understanding that as of this date the government has agreed to end its investigation in Philadelphia. This means no grand jury, no harboring prosecutions, no legal torture of sisters who refuse to speak to the FBI. The credit for this victory goes to the feminist community here, and to the sisters in New Haven, Connecticut and in Lexington, Kentucky, whose courage in the face of FBI and government harassment has been an example to us all. Their resistance has given us time to prepare to protect our communities,



our sisters and ourselves. The government would never have agreed to end its investigation here if it had any hope of success. We have made it clear to them that we are together and unafraid, that our community is closed to their threats, closed to their lies, closed to divisive tactics, that we will stand together and protect what is ours, our homes, our organizations, our friends and lovers, our private lives. The enemy cannot isolate and terrorize us, cannot walk among us with impunity.

We have shown those few desperate, self-serving terrified women who have urged us to collaborate, to rush to preserve ourselves as individuals, to dissociate ourselves from anyone who poses a real threat to the state, we have shown these frightened women that there is an alternative. When we place the blame for repression squarely on the enemy, not on his targets, when we unite to oppose him he can be driven away. But when we run to the Man for

shelter, when we betray ourselves to appease him, we only expose others to his tactics and increase the danger to us all.

Feminism is not collaboration. Ellen Grusse, Terry Turgeon and Diana Perkins in New Haven, Gail Cohee, Debbie Hands, Linda Link, Jill Raymond, Marla Seymour and a gay brother James Carey Junkin in Lexington have shown us the way. Jill Raymond is still imprisoned in a Kentucky hell-hole and Ellen, Terry and Diana still face more time in the pastel fascism of Niantic Prison in Connecticut. Write to these sister, send love and encouragement. Let them know about our victory here and about their role in making it possible. Support them the whole time they are in jail and when they get out, invite them to Philly for a huge celebration. Our victories should be marked and our heras honored.

## Gay Pride '75 Springs To Life

By Tommi Avicelli

PHILADELPHIA — The catholic church claims to have a monopoly on miracles, but try telling that to the 1500 people who attended Philadelphia's Gay Pride March on June 1.

At Independence Mall, various gay groups set up displays and booths with information, buttons and refreshments to sell. The Community Center was selling chances to a raffle with prizes donated by some of the restaurants and merchants in the area. It was a festive day, balloons flying everywhere and even some curious straights drifted in to hear the music and be near the lively crowd.

Elaine Noble gave the opening address. She had arrived that morning with Rita Mae Brown, an added surprise, since Rita Mae cancelled earlier because of a previous commitment. But her commitment turned out to be for a later date and so she decided to surprise us with a visit! She and Elaine were interviewed by Philadelphia TV station Channel 6 and Rita Mae leaned over and kissed Elaine Noble. It was shown on television, marking the first time two lesbians have ever kissed on TV!

After Elaine Noble, Mark Segal gave a short rap on gay rights legislation. Then Paul Wagner played and introduced our next guest from New York, the Grand Marshall of this year's parade, Mama Jean DeVente. She urged gay women and men to unite in a struggle against sexism and not to let petty divisions get in our way.

Following Ms. DeVente, Jean Manfred spoke about Parents of Gays in New York and her own personal pride in being the mother of a gay person.

The rest of the day was taken up by entertainment by Doshie Powers, a lesbian folksinger who for her second act jammed quite on the spur of the moment with a flute player from the audience; and Anthony Louis, local folksinger whose record, "Fantasy" has just been released.

For some of us it was a disappointment in that the 3,000 we hoped for didn't show up. The reason being, of course, the weather. In such weather it was lucky we got 1500 people. But the unusual nature of the crowd — the happiest I've ever seen — added to the gaiety of the day. It was a definite high, a long overdue one in Philly's often somber movement atmosphere!

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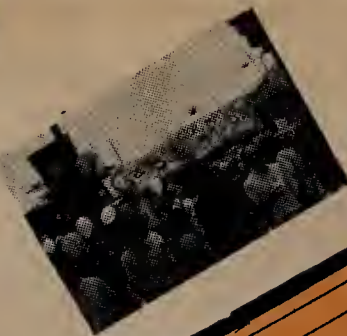
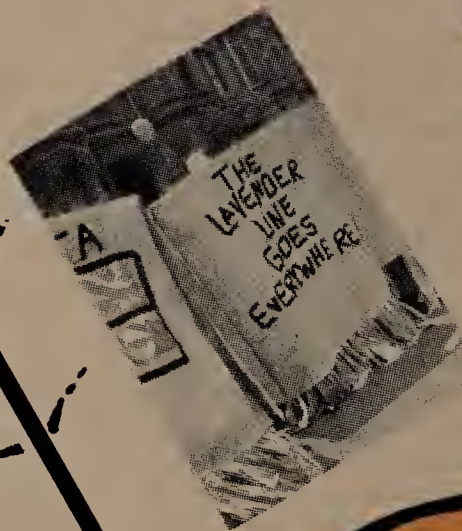
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# Pride

# Past

# Parades



## Boston, 1971

There is an amazing discrepancy in the minds of those who marched; some say there were 30 marchers, some say 150, while the *Boston Globe* allegedly said 300. The march started at Jacques Bar where Magora Kennedy read a list of demands which included: better toilet facilities for women, more fire exits, a separate section for women and women bartenders. They then marched to police headquarters where an ultimatum was read to end police harassment against gays. On to Tremont Temple where Dick York "told" the church that it was responsible for gay oppression. The parade ended with a rally in front of the State House where another statement was read "at" the State House demanding a change in the laws regarding homosexuals. Needless to say, no one ever emerged from these bastions of society to listen to the pleas, demands, ultimatums and/or manifestos.

## 1972

1972 was either so bad that no one wants to remember or perhaps everyone was peeking out of the keyhole rather than marching. In any event no one came up with any memories but it was during 1972 that some of us read Don Teal's description of the 1970 New York Parade and knew we'd never be the same. "The sun is a blowtorch in a sky bluer than any New

York had boasted since the horseless carriage — no gay would remain in the shadows that day — Sheridan Square was gay militant at 12:30 . . . The Village sidewalks are jammed. I watch the beaming faces of the hip people, the unbelieving looks of out-of-towners on a Sunday excursion . . . *Mattachine Times* is to report later that a gay woman saw a straight couple from her building. He had a sign saying "Happiness to Homo sexuals" and she had one reading "Love to Lesbians" . . .

Reports will also have it that a boy yelled from the pavement, "There's my mother! Marching!" . . . Those first homosexual men and women who entered Sheep Meadow and marched to the grassy, rocky rise at its western end turned to view the oncoming parade and were stunned at their achievement. Where had they all come from? . . . Wave on wave of gay brothers and sisters, multi-bannered, of all sizes and descriptions were advancing into the meadow, and a spontaneous applause seized the early marchers. For all of us who have been slowly climbing for years toward our freedom, this one last hill which let us look across our dear brothers and our sisters was a cup running over . . . It was as if . . . now at last we had come to the clearing, on the way to the top of the mountain . . . and tho' we knew we still had far to go, we were moving, and knew it . . .

"Our eyes filled to the brim with tears as we stood together in Central Park's sheep meadow, hugging each other, cheering wildly, applauding . . ."

## Boston, 1973

Rep. Elaine Noble went to City Hall to get the permit for the Gay Pride Parade. At hearing the word "gay" the clerk got so flustered he put down Emerson College as the sponsor of the

parade. Elaine taught at Emerson and Monday morning the president called Elaine into his office. He never did look her in the eye and gagged at the word gay.

What's a parade without a band, right? For the first time in the history of New England Gay marches, we had a band. There didn't seem to be a Gay Marching Band around so the planning committee hired a band. Parade Day came and there they were at the head of Pride Week banner. American flag proudly flying the Braintree Braves Drum and Bugle Corps — and they were little kids! The oldest was maybe 1-2 It was really nice.

Well, their parents didn't think it was so nice and we haven't been able to get a band since then. 1973 was the year Rev. Alberts married Bob Jones and his lover at the Old West Church and got fired so he and Sylvia Sydney rode in open cars. Sylvia was queen of the parade which angered a lot of women but it didn't dampen the spirit of the day. It was a day when gays started the parade slinking close to the bushes on the sidewalk and ended up on Charles St. screaming "Give me a G . . ."

## New York 1973

We go to Central Park to see the parade start off. Who's that older woman carrying the sign "I'm proud of My Gay Son"? No one seems to know. We pick up the Parade half way and she is still marching. Tears fill my eyes as I turn around at the Village and see that Sarah Montgomery is behind me and has marched the entire parade route with Morty Manford's mother and dad.

## Boston, 1974

Boston, 1974 is the year of the Lavender Rhino, as 3000 gays marched behind the huge New England Gay Banner. It was a coming together of all of New England's gay groups. "It was 11 o'clock Saturday, June 22. Several women and men were blowing up balloons declaring "Gay Pride 1974." An average-looking heterosexual father was tying the Gay Pride balloons onto his three children and telling us to

(Continued on page 12)

By T.O.D.

[Author's Note: This is not meant to be a concise history but rather reflections seen through several eyes with a little help from Don Teal's *The Gay Militants*. Errors and/or omissions are unintentional.]

It all started at the Stonewall Inn, the reason for marching. "Sheridan Square this weekend looked like something from a William Burroughs novel as the sudden specter of 'gay power' erected its brazen head and spat out a fairy tale the likes of which the area has never seen." — *Village Voice*, July 3, 1969.

The Stonewall riot is now history and June 28 is "our" national holiday known as Christopher Street Liberation Day. Traditionally we gays of New England march in Boston a week previous on a Saturday to start off Gay Pride Week. The first parade commemorating the riot was held on June 28, 1970 in New York and other cities followed suit the following year, 1971.



# Gay Pride Week Calendar

## Friday,

### NEW ENGLAND BOSTON

Dance, 9-1 a.m., B.U. Sherman Union. With Lilith, \$2.50.



June 20

## Saturday,

### NEW ENGLAND BOSTON

Parade, Noon. Copley Square. Parade End, 2 p.m. Parkman Bandstand, Common. E. Noble and music. Dance, 9-1 a.m. MIT Student Center, 84 Mass. Ave., Camb. Records, \$1.50.

### WORCESTER

Midnight Movie, Paris Cinema, Franklin St. (Housing provided. Call 885-5695 or go to booth at Ports O'Call, Main St.)

### NEW YORK CITY LESBIAN PRIDE

Rummage Sale, 1-5 p.m. 243 W. 20 St. \$2.50. Benefit Women's Center.

### PENNSYLVANIA PITTSBURGH

Gay-in, Noon-5 p.m. Prospect Drive and Circle, Schenley Park. Dance, 9-12 a.m. First Unitarian Church, \$1.00.

### NEW YORK STONEWALL COMMEMORATION COMMITTEE DANCE

8 p.m. St. Peter's Episcopal Church, 346 W. 20 St. \$2.00.

June 21

## Sunday,

### NEW ENGLAND BOSTON

Picnic (bring your own food), 12:30 p.m. Common at Charles and Beacon St. Play, 2 p.m. BLT Theatre, "St. George and the Dragon." Men's group. Theatre and Music, 2 p.m. Charles Playhouse Cabaret. Margo, Jade and Sarsaparilla, Next Move Theatre Co. GCN Birthday Celebration, \$2.50.

### WORCESTER

March, Noon. Worcester Center to Clark University. Picnic follows. Food sold.

### NEW YORK CITY LESBIAN PRIDE

Speakout, 2 p.m. 243 W. 20 St. "Coming Out in Contemporary Society." \$1.00.

### PENNSYLVANIA PITTSBURGH

Parade, Noon. Washington Place and Crawford Sts.

June 22

## Monday,

### NEW ENGLAND BOSTON

Candlelight Memorial Service, 8 p.m. Old West Church. For gays killed New Orleans Memorial. MCC/Dignity/B'nai Haskalah.

### NEW YORK CITY LESBIAN PRIDE

Lesbian Feminist Liberation General Meeting, 7:30 p.m. 243 W. 20 St.



June 23

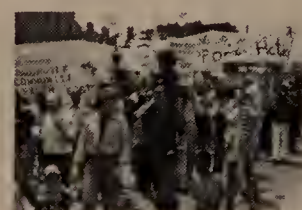
## Tuesday,

### NEW ENGLAND BOSTON

Discussion, 8 p.m. Charles St. Meeting-house. "Needs of the Community, a Center, Gay Media Action."

### NEW YORK CITY LESBIAN PRIDE

Lesbian Anthropology Talk, 8 p.m. 243 W. 20 St. \$1.00.



June 24

## Wednesday,

JUNE 25 WEDNESDAY—

### NEW ENGLAND BOSTON

Community Group Nights. Meetings will be held by local groups: Waltham/Watertown/Western Suburbs; Peabody/North Shore; Roxbury; Allston/Brighton; Cambridgeport; Cambridge; Mission Hill; Lincoln; Charlestown; Fenway/Back Bay; South End; Jamaica Plain; Dorchester; E. Cambridge. Contact local group for info.

### WORCESTER

Speakout, Evening. Worcester Public Library, Salem St.

### PROVIDENCE, R.I.

"Law and You" speech, 7 p.m. MCC Providence.

### NEW YORK CITY LESBIAN PRIDE

Our History Talk, 8 p.m. 243 W. 20 St. \$1.00.

June 25

## Thursday,

JUNE 26 THURSDAY—

### NEW ENGLAND BOSTON

Coming Out Raps for Men and Women, 7-9 p.m. Charles St. Mtghse. Women's Resource Night (women only), 8:30 p.m. Place to be announced. Sharing of information about activities, services and organizations.

### NEW YORK CITY LESBIAN PRIDE

First Lesbian Video Festival, 243 W. 20 St. \$2.00.



June 26

## Friday,

### NEW ENGLAND BOSTON

Coming Out Raps for Men and Women, 7-9 p.m. Charles St. Mtghse. Dance, 9-1 p.m. B.U. Sherman Union. Records, \$2.00.

### WORCESTER

Dance, 8 p.m.

### PROVIDENCE, R.I.

Speak Out, 7 p.m. Providence Library.

### NEW YORK CITY LESBIAN PRIDE

Women's Music, 7:30 p.m. Calvary Church, Park Ave. and 21 St. Kay Gardner, Jade and Sarsaparilla, and others, \$3.50.

### NEW JERSEY HACKENSACK

Rally, 8 p.m. Bergen County Courthouse, Main St.

June 27

## Saturday,

### NEW ENGLAND BOSTON

Picnic (bring your own food), 12:30 p.m. Common. Beacon and Charles Sts. Play, 2 p.m. BLT Theatre, "St. George and the Dragon." Men's Group.

### PROVIDENCE, R.I.

Midnight People's Prayer Vigil. Steps of the Federal Bldg.

### NEW YORK CITY LESBIAN PRIDE

Rally (pending permit). Noon. Sheep Meadow (66 St.).

Picnic (bring your own and share). After rally.

Dance, 9 p.m. Lion's Den. Columbia

### NEW YORK CONFERENCE AND WORKSHOPS (S.C.C.)

People's Church, 339 Lafayette St.

June 28

## Sunday,

### NEW ENGLAND BOSTON

Busses for NY March, 6 a.m. Charles St. Mtghse, back around midnight. Tickets \$10.00 round trip, available at Other Voices Bookstore or at Gay Pride Events (dances and picnics).

### NEW YORK CITY CHRISTOPHER STREET LIBERATION DAY PARADE

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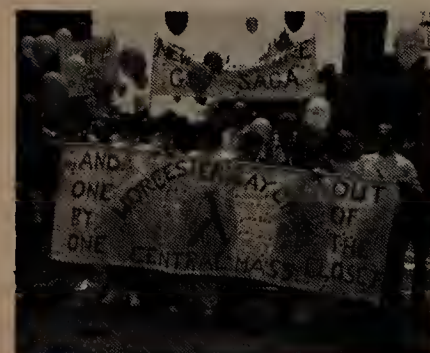
June 29

## Saturday,

### NEW ENGLAND PROVINCETOWN

Street Fair, Noon-5 p.m. Street theatre and crafts. Dance, 9-1 a.m. Info call 487-3344, 3393 or 3234.

July 5





# nichol's books shows us ourselves



**Men's Liberation: A New Definition of Masculinity.** By Jack Nichols. New York: Penguin, 1975. 333 pp. \$2.50.

*A Review by Steve Blevins*

Although coming out for me was an important point in my personal liberation, I found, like many gay males, I continued to be affected by traditional sex roles. A men's liberation movement is, in my opinion, as necessary as any other liberation movement dealing with people's beings. Jack Nichols has written an eloquent book that outlines both the reasons for such a movement and the possible directions it might take.

*Men's Liberation: A New Definition of Masculinity* explores the quality of masculinity in much the same way feminist literature has explored the dimensions of femininity. The result is the understanding that being masculine by society's definition is an undesirable, indeed destructive, state of being for men who seek a personal center of gravity. The book conveys an

understanding of the ways in which women and men are manipulated into maintaining rigid, pre-defined roles. Such roles, it is shown, can severely limit our potential to relate as the expressive and loving people we are capable of being. One recognizes that men have been led to believe that power and domination are more important than the ability to feel and experience. Nichols questions the traditional male's reticence to allow things to happen to him, to be spontaneously receptive. The mechanized American society has long been constructed and controlled by men. It seems improbable such a movement will reach those who continue to enjoy vast power over others. However, for those of us working against the power structure, the liberation Jack Nichols's book illustrates can be a valuable tool in understanding the scope of our work.

In a comfortable, talky prose style Nichols relates his feelings and understandings concerning men and liberation in chapters that discuss playfulness, competition (versus co-operation), the mind, women (and ladies),

sexuality, coupling, and other relevant topics. The book is seasoned with important quotes from Germaine Greer, Walt Whitman, Lao-tzu, Alan Watts, Simone de Beauvoir, and other interpreters of the male-female experience. In a chapter about traditional politics and masculinity, quotes from Nixon, Ford, and others give Nichols's observations about men of power a frightening validity. He traces the lineage of power figures in this country and studies their obsession to 'prove' their manhood by waging war and manipulating those who respond to their authority.


The opening chapters of the book discuss the male tendency to rely on rational, logical, well-structured arguments to obtain 'success' and how such a rigid process makes it difficult to experience feelings and intuition. He also explores the many ways in which men are led to believe intuition is inherent in women and undesirable in men. He connects the maintenance of a 'masculine' exterior to the fear of being thought weak. In my own experience with gay men, as well as straight men, I have often felt an 'exterior masculinity' prevented any kind of relation other than a superficial one. Because it tries to understand the reasons why a role is played, rather than simply describing the role, the book became, for me, a very self-involving one.

The applicability of this book, and the men's movement as a whole, to gay male liberation is understood if one sees the need for liberation as a need beyond sexual boundaries. Only one chapter in particular deals with male-to-male sexual relationships and homophobia. The tone of the book is one that is intended to reach men wherever they are in the sexual sphere. However, the fact that it encourages men to cultivate the ability to express among themselves their sexuality, as well as their affection, differentiates it from other books on the subject. Because Jack Nichols has been part of the gay movements, a pioneer in fact, his book is one in which men who can love each other and men who, as of yet, cannot, can be seen as brothers in a total movement. This movement, he stresses,

is necessarily correlated to the struggles of women. In discussing the divisive attitudes prevalent in the movements Nichols says: "Calling names may help generate indignance and give focus to grievances so that some image against which to vent frustration and anger is available, but it is not going to ease the situation, particularly when easement depends on reconciliation of the sexes instead of estrangement."

I feel this is an important book for gay males because of a growing dependence on traditional masculine roles and the popularity and popularizing of sadomasochism. About S & M Nichols says: "... the undue emphasis intellectualized approaches have placed on positioning and performance have made some men into sadomasochists. Being unable to perform, they create strict games (sadomasochism) in which instead of pleasure, dominance and submission become paramount."

This book is a look at the postures many of us have been brainwashed into believing are intrinsic to our physical, mental, and sexual being. As gay persons, were we to penetrate the tendency to relate through exterior roles, perhaps we'd come to a clearer understanding of our feelings, thereby the feelings of others. This book is significant because it moves one to question roles and begin to personally define yourself. That definition, according to your insight, is the kind of liberation this book supports.



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# "I have long been queer for both dresses and muscles"

**The Queens** by George Alpert. DeCapo Press: A Laurel Photographic Book. 1975. \$5.95.

**Pumping Iron: The Art & Sport of Bodybuilding** by Charles Gaines and George Butler. New York: Simon & Schuster. 1975. \$6.95.



*A Double Review*  
By **BUNNY LaRUE**

Let me first start off by complaining that I was disappointed to find out that I was *not* included in either one of these picture books.

Secondly, since these *are* picture books, I was further dismayed to see that neither one of them was written or illustrated by Mr. James Marshall, whose fine children's books were reviewed in this journal, o, I'd say a year or so ago. However, a close friend of Mr. Marshall's, a Mr. Jeffrey Allen, a fine writer, once did an interview with Mr. Charles Gaines who assembled *Pumping Iron* and who also wrote what I'm told is a fine novel about bodybuilding called *Stay Hungry*. So that sort of makes up for it.

I feel that I am uniquely qualified to review these current volumes as I have long been queer for both dresses *and* muscles, though not necessarily on one and the same person. Which is not to say that there aren't any muscle-bound drag queens, my dear, because there are. But when you look at these books you'll see that the problem lies far deeper; the queens in *The Queens* are more into *dressing up* while the muscle-boys in *Pumping Iron* are more into *stripping down*. (Since I have become a vegetarian, I tend to look upon these matters with a considerably less jaded eye.)

*The Queens* is made up of a series of photographs introducing us to the "Misses" Baby, Bruno, Caprice, Chrysis, Jack, Electra, Toni, Kim & Bobbie. Toni is, apparently, "Boston-based" as the photos of her were taken on historic Beacon Hill, thereby adding some local appeal to this book, though I think it was David Brill who told me that *he'd* heard that "Toni" was

actually head of military intelligence operations out at Fort Devens, Massachusetts.

You see the queens posing, dressing up, lying down, lots of tits; it's a handsome production of a book, even including what I thought were pecker tracks on Bruno's jockey shorts.

The boys in *Pumping Iron* wear their own kind of drag, and they work one-nighters too. People stare at them constantly, which I guess is the idea, and which is something I can totally identify with as I am the target of unending "sexual objectification" myself from men, women, rowdy gangs of teenagers on subways. (In fact, some woman's aged cocker spaniel ran up to me and tried to fuck my arm last week as I was bending over to tie my

platform shoe outside La Crepe on Boylston Street where I had just had lunch.) I was particularly interested in the coverage of the International Muscle Competitions as I covered the Adonis '72 Pageant in Boston (with the aforementioned Mr. Marshall) for *Fag Rag* #4. And aren't there a lot of hunky Arabs!

Most of these boys in *Pumping Iron* are perfectly well-adjusted, happy heterosexuals, says Mr. Gaines. I'll bet most, however, can be done for Trade. The only fault I found with this publication was that, unlike the *Gay Community News*, there was no Classified Section at the back of the book so that one could get in touch with these nice numbers.



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- Reported by Susan Sprecher, Neil Miller and John Scagliotti

**WBCN, 104.1**



# NEW GROUP EXPLORES ALTERNATIVE LIVING STYLES

"Group Living for Gay and Bisexual People" will be the topic of the evening at New Community Projects (NCP) on Sunday, June 22 in Boston. Discussion groups will be devoted to exploring the particular issues of gay and bi people in alternative living situations. There will be separate discussions for Lesbians, gay men, and bisexual people. Some of the possible topics are: issues of living with heterosexual people, issues of living in separatist communities, and the relevance of communal living styles to gay and bisexual people.

The meeting will start at 5 p.m. with a potluck supper; people are asked to bring some food to share. The discussion groups will start at 6 p.m. Following the discussion groups, there

will be a communal clearing-house, where people interested in joining a house can meet houses looking for new members. NCP is located at 32 Rutland Street in Boston's South End.

The gathering is one of NCP's weekly Sunday night meetings for people exploring cooperative or communal living or other alternative lifestyle. Each week there is the potluck supper; discussion groups, including an introductory group for people beginning to explore alternative living styles and a special topic discussion group, which changes from week to week; and the communal clearinghouse.

New Community Projects, a service project of Project Place, is a learning, working collective committed to supporting the development of alternative

living and working situations. Besides the Sunday Night meetings, NCP has several programs for people interested in alternative living styles. A workshop program includes an on-going workshop on Interpersonal Communication Skills. Their facilitation program works with living and working collectives who need some outside help in getting their group interaction straightened out. NCP maintains a referral system of listing of houses looking for new people and people looking for houses. They are open on Tuesday and Thursday from 1 to 5 p.m. for use of the listings as well as personal lifestyle counseling.

The June 22 meeting is part of an attempt by people at NCP to be more open and more relevant to Boston's

gay community. Carol Robin, an NCP worker, explains, "Some of us feel that our programs are particularly important to gay people, as we are concerned with alternative lifestyles and alternative family groupings, which certainly are relevant to gays."

"NCP has acquired a reputation for homophobia, one that was probably well deserved, but something we are not proud of and are now trying to change. We now have among our volunteers one lesbian, one bisexual woman and one bisexual man. We need and want more gay input so that we can become a valuable and relevant resource to more people. I hope that more gay people will start coming to NCP so that the vicious circle can be broken," she said.

## Connections

by Avi

Ring Ring Ring . . . Ring Ring Ring . . . Ring

"Hello."

"Hi."

"Who's this?"

"You don't know who this is?"

"Not really. You sound familiar though."

"I told you that I'd call."

"I'm really sorry. I don't remember."

"It was last Wednesday at the bar."

"Oh."

"I asked you to dance but you weren't feeling well."

"Yeah. We had that nice talk."

"Do you remember me now?"

"Sure do."

"Great. Well anyway I told you I'd call."

"How are you?"

"I'm okay. I was wondering if whether we could meet sometime soon."

"That would be very nice. When?"

"Whenever you're free."

"Well, anytime really."

"No, go ahead and pick a time."

"I'm bad at picking times."

"Come on. Just pick any day you're free."

"I don't have any plans at all."

"Good then. Pick a day."

"All right. How about a week from tomorrow?"

"Wow. That's a long way off."

"You're right."

"I can make it anytime."

"So can I."

"Great. Then when?"

"I don't care."

"I really want to see you."

"I'd like to see you too."

"Then how about some time soon."

"How about tonight."

"Tonight's fine."

"I can meet you in half an hour."

"Better make it 45 minutes."

## PARADES

(Continued from page 8)

have a nice day. Two hundred of us boarded the buses for New York and for blocks you could see our beloved Lavender Rhino atop Darius' V.W. It was to become a symbol known throughout the country.

Sarah Montgomery was no longer alone as she had formed "Parents of Gays." A woman with a big white hat held two signs, "Parents of Gays Come Out" and "Texas Parents of Gays." Morty's dad had two signs while a woman from Washington, D.C. held a sign saying "I'm proud of My Gay Son." Alone in her thoughts was Sarah Montgomery with a sign reading "I will not be a Closet

Mother." She had lost a son and his lover but gained a huge family of thousands of gays who love and admire her for her stand on gay rights.

At Central Park we see another beloved gay leader who has brought us a long way, Dr. Howard J. Brown. He had his arms around two gay brothers and was having a hell of a good time.

1975 — We are still climbing that hill and are still knocking on the temple door only the temple has changed to the White House.

How many parades and protests must we have before this country realizes that it will not crumble if we are all free and equal!

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# DAKE COOPER

By JANET COOPER

## THE SAXE CASE: our government at work

What most any of us knows about the workings of the U.S. Justice System, is the information contained in our high school history books. The contents of such texts often misrepresent reality and present opinion under the guise of objectivity. I have again begun to learn how dangerous it is to be dependent upon another person's type-writer since attending the arraignments and pre-trial hearings in Federal Court for the case, the *United States vs. Susan Saxe*.

By the time I left high school, civil liberties and intellectual freedom were empty phrases of school bored rhetoric. I remember memorizing 'definitions' and regurgitating answers for some exam:

Civil liberty, complete freedom for the right to hold and express opinions restrained only as much as necessary for the public good.

Then, in library school we memorized:

Intellectual freedom: Everyone in a society has the right to free access to information which is essential for a creative culture.

But there is a considerable difference between what those words meant to me when I defined them to please a teacher in order to pass an exam, and how I see these same concepts applied and given context to by people in positions of authority.

Over fifty female U.S. citizens arrived in the lobby of the tax-supported Philadelphia 9th Street Court House the morning of Susan's arraignment. 'Respectable,' white men in three piece suits entered the building

and rode the elevators to their destinations. None were stopped by the specially armed and stationed U.S. Marshals who guarded the doors. Nor were they stopped by the federal plainclothesmen who were stationed around the block to watch the other entrances. When any one of the people who showed up in support of Susan (most were distinguished by their less busi-



nesslike dress and the spirit of comradeship in the lobby), asked for directions to the courtroom, they were told to wait and denied admittance to the chambers. Not until fifteen minutes before the arraignment was scheduled

to begin, did the U.S. Marshals decide upon a proper procedure by which to admit the supportive crowd. These U.S. employees had their functionaries set up tables where each tax-payer who wanted to go into the tax-supported democratic federal court room had to sign her name and show identification, while without the crowd's permission or knowledge, a number of photographers were, not inconspicuously, taking pictures from behind a set of locked glass double doors. By the time one half of the outraged citizens in the lobby had gone through this federal procedure in order to enter a U.S. Court of law, those arriving at the proper room discovered it already three-quarters filled with white, straight-identified men in shirts and ties. Many women remained in the lobby through the arraignment; they were told, "No more seats," and not allowed through the doors.

On the first day of the pre-trial hearings, U.S. Marshals directed men to use the metal detectors on the citizens they assumed were going into the courtroom in behalf of the defense but not to use them on other people.

Many of us who grew up in America remember the G-Men. They always got their man. Television, the movies, and *Masters of Deceit* portrayed the men who worked for the Federal Bureau of Investigation as saviors fighting evil with our parents' tax dollars. When we grew up, we realized that one was not likely to see anyone but mostly men and mostly black men, on the F.B.I.'s 10 Most Wanted List.

While Bob Woodward and Carl

Bernstein were breaking the Watergate story, many of us may have wondered why our highly rated domestic national police, the F.B.I., had not given more priority to investigating organized white middle class crimes of such national importance. Many of us will have to continue to wonder. The prosecutor at Susan's trial said that while the F.B.I. will concede that Susan was on the F.B.I.'s 10 Most Wanted List that the criteria used to establish this List is "privileged material."

All words are not equal. Some words have more impact than others. Very few people in Philadelphia and its surrounding 10 counties know Susan. Jurors will probably be chosen from this geographical area and most people's perceptions will come from the television, the radio, and from the newspapers and magazines in which they have heard her described repeatedly. The establishment media have used certain key words in most of their presentations of her: robbery, murder, cop killer, fugitive, one of the 10 Most Wanted of the F.B.I., and terrorist. They have tried to tie her with other cases like Weatherpeople/SLA/Patty Hearst, and have called her lesbian, feminist, radical, militant, and conspirator — in specific reference to raising funds for guerrilla warfare. This last theory comes primarily from F.B.I. sources.

The observation of our government at work is no vision of democratic theory in practice, but a battle of intellectual dishonesty over the constraints on our freedom.

## CLASSIFIEDclassifiedCLASSIFIEDclassifiedCLASSIFIEDclassified

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box 22, Bromfield St., Boston, MA 02108.

### apartments

Apt. in friendly building, convenient to buses everywhere. 1 1/2 bedrooms. Available July 1. South End. Call Linda, 727-2584 days, 247-0117 nights.

1 GM, 3 str. M, 3 str. W (24-31) seek 2 for Ft. Hill home, 20 rooms, panoramic view, enjoy music (mostly classical), smokeless air, family meals. No more pets. Minimum year commitment preferred. 440-9241.

Jamaica Plain area near pond and transportation. Four room apartment in private home owned by gay couple, for responsible person(s). \$225 includes utilities. Street parking. Available 7/1. 522-9809 evenings and weekends.

### STUDIO APARTMENT

For rent in gay house in South End. Clean, freshly painted — and good neighbors. Call evenings, 426-6025. Kim or Dave.



### for sale

PATCHWORK MAJORITY: The most beautiful buttons ever, celebrating the emerging coalition of the countercultures. Seven colors, six symbols. Strong gay presence. 60c each. Available at GCN office (profit to GCN) and Other voices Bookstore.

With our sister kennel, Black Spruce of Seabrook, N.H., Fleur De Lys Kennels offers for sale to the gay community "toy" Italian Greyhounds. All pups are AKC registered and pedigreed. 50% of all sales will be donated to OTHER-FUND in the name of the purchaser or anonymously whichever is preferred. Both kennels are gay owned and operated. For more information, contact Jack Cochran, Stoughton, Mass. (617) 344-9738. In New Hampshire, write to Scott Cochran-Carl Schmidt, P.O. Box 79, Seabrook, N.H.

### CLASSIC ELEGANCE

UNIQUE Leather Belts, Bags, Boxes, Pillows, Accessories are custom designed and handmade just for you. Contemporary, Traditional Styling in leather, suede, denim, canvas. Superb workmanship. Belts for American Indian Buckles a specialty. Leather items repaired expertly. Satisfaction guaranteed. Call TANTALUS LEATHERCRAFTERS at 261-8412 for an appointment.

1 KLH stereo in excellent condition. Never used. Asking \$143 but willing to rap about the price. Must sell! (moving). Call 267-1617.

### jobs offered

#### COUNSELOR POSITIONS

Two Counselor positions available at Provincetown Drop-In Center — one full-time, one half-time. Three years counseling experience with a background in drug and alternative counseling programs supportive of gay and feminist viewpoint to do individual, couples, and group counseling. Send resumes to Coordinating Committee, 6 Gosnold St., Provincetown, Mass. 02657. We are also looking for a physician. For more information contact Coordinating Committee.

#### URBAN PLANNING AIDE

Co-administrator. Begins July 1 or July 15, 1975. Salary \$6500 base. Call (617) 661-9220.

THERAPIST with counseling background to volunteer at HCHS. Contact Richard Pillard, Med. Dir., at 242-2009.

#### EARN MONEY

Hawking GCNs

Pick up hawkers copies on Monday morning and spend a fine spring day spreading the news.

Hairstylist wanted to pick up following of male hairstylist. Blow drying a must. Spend summer on Cape Cod. Villager-Bourne, 759-4212, Laurie.

### NYC CAST CALL

New comedy/satire program now casting. Actpersons sought with gay/feminist consciousness. Talent helps too. Send resume and photos: c/o Show, WBAI Studios, 369 E. 62 or call 580-7204. Get into the act!

WRITERS: GCN needs a perceptive, well-informed individual to write a regular column about the Black gay community. Scope and perspective of column determined by the individual in conjunction with the Features Editor. Must be dependable, nonsexist, non-racist, nonagist. Presently, we do not pay our writers. Interested persons may call GCN at 426-4469 and ask for Lyn, Features Ed.

Be your own boss. Set your own hours. Join the GCN team of ad representatives. Don't restrict yourself to Boston. We have outlets all over New England. 20% Commission. Earn extra money, or make it a full-time job. Dennis, Bill, and Diane are here to help you. Write GCN or call 617-426-4469.

### miscellaneous

#### FANTASTIC GREAT FUN SIGNS

Imagine your mate unfolding a 20 or 30 or 40 foot long computer printed sign with your love message on it. You create it, we print it and mail it prepaid. Nine-inch high letters on continuous paper banner. Any message you want for parties, announcements, special occasions or just to say SCREW YOU in a big way. Great to hang around a room. \$4.25 minimum for up to 10 characters. 35c each additional character. Spaces and punctuation free. (30-character sign is about 20 feet long and costs only \$11.25.) Print clearly. Include payment. Phillips, Dept. G, P.O. Box 351, Boston, MA 02117.

#### YOGA PEOPLE

I want to organize a yoga class. Are you interested? Drop me a note if you are. Also, send any questions and suggestions to GCN Box 395. Thanks, Jess.

#### ANDROGYNY BOOK SHOP

A wide selection of gay feminist and nonsexist childrens books. Come and visit when you're in Montreal, 1217 Crescent St., Montreal, (514) 866-2131.

OTHER VOICES — Gay bookstore at 30 Bromfield St., 3rd floor, open 11 a.m. to 6 p.m. Mon. through Saturday. Many new titles including Woman Plus Woman.



The Gay Recreational Activities Committee is in need of all kinds of athletic & camping equipment. To be used by & for the gay community. If you can donate such, please call 241-8357 or drop it off at the GCN office, 22 Bromfield St., Boston. Many thanks.

A lesbian creative theatre collective is now forming. Women bring your dance music, song, writing, ideas, experiences. Meet 32 Chatham, Cambridge 8:00, Thur., May 29. Info call Jane 492-5220.

### organizations

#### PVGU IS ALIVE!!

We now meet downstairs at the Grace Episcopal Church in Amherst (enter off Spring Street — look for the sign on the door). Still Thursday nights at 7:30 come talk and share — help us plan picnics and other functions this summer. For more information, write c/o Jeff Keith, 652 S. East St., Holyoke, MA, or PVGU, c/o Windy Hill, Charlestown, MA.

#### INTEGRITY/BOSTON

Local chapter of Integrity, Inc., National organization for gay Episcopalians and their friends now forming. For information write: Integrity/Boston, P.O. Box 2582, Boston, MA 02208.

#### NAT'L GAY PRISONERS COALITION

I would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact: Johnny Gibbs, #86976-132, Box 1000, U.S. Prison, Lewisburg, PA 17837. (Chairman of the National Gay Prisoners Coalition)

### AMERICA LATINA—LATIN AMERICA

Estamos interesados en comunicarnos con Gays en America Latina y el Caribe. Si tienes amistades en estas areas, por favor pideles que se comuniquen con nosotros, o envianos sus nombres y direcciones. We are interested corresponding with Gays in Latin America and the Caribbean. If you have friends in these areas, please ask them to write us, or send us their names and addresses. Comunidad de Orgullo Gay. Apartado 5523, Puerta de Tierra, San Juan, P.R. 00905.

### ADOLESCENT GAY WOMEN:

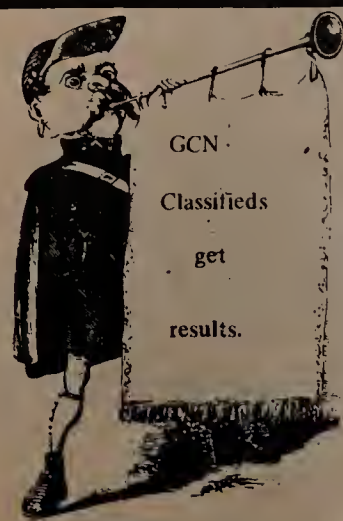
A weekly rap group every Saturday afternoon at 1:00 p.m. Come to Project Lambda, Charles Street Meetinghouse, 70 Charles St., Boston. For info call 227-8587.

### MONTACHUSETT GAYS

Come out to the Homophile Union of Montachusett meetings, in Fitchburg. For more info, write H.U.M., Box 262, Fitchburg, Mass. 01420 or call 343-3190.

### NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work—join now: \$15 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave., Rm. 506, New York, N.Y. 10011.









## ROOMMATE ENTERPRISES

Personal, confidential service for gay women and men.

By Appointment Only CALL 247-4904

Open from 9-9, 7 days a week

Suite 2B, 510 Commonwealth Ave.

Boston, MA

Straight appearing male 24, seeks male to share spacious Cambridge apt. for \$90.50 plus utilities. Available immediately. 10 minutes from Harvard and Central Sq. I am working as a mental health worker. Important that living situation is built on trust. Call after 5:30 p.m. (617) 491-2197, Melvin.

### GROUP LIVING FOR GAYS

New Community Projects is having discussion groups on issues of group living for gay and bisexual folk on Sunday, June 22. Separate discussions for Lesbians, gay men, and bisexual people. All-gay and mixed groups will be discussed. Begins at 5 p.m. with potluck supper. For information, call NCP at 262-3740.

Need help with growing costs? Prof. male needs room, privileges. Quiet. Near MBTA. Need access to libraries in Cambridge, escape from country. Full time through August, weekends during academic year. \$100 range. GCN Box 358.

## services

### GAYS INSURE, INVEST

Complete insurance advice and financial planning — life, health, disability (income protection), mutual funds, gold and silver from a well educated, successful broker. Write P.O. Box 8279, Boston, Mass. 02114 Give phone #. Highly professional, confidential. It costs nothing to ask questions; all are welcome.

## GAY TRIPS

Mexico Charter, Aug. 2, 7 days  
Mediterranean Cruise  
Sept. 9, 14 days

## BEACON TOURS

26 Tremont St., Boston 02108  
(617) 742-1220, Linda

### TYPESETTING FOR GAY COMMUNITY

Use our facilities (phototypesetter plus IBM Composer) to produce your booklet or publication. Good rates. (We are GCN's typesetter.) Write GCN Box 59.

### BOSTON BAIL PROJECT

Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cells just because they are poor. You can help. Contact the Boston Bail Project, 1151 Mass. Ave., Cambridge, Mass. 02138, or call (617) 491-1575.

Institute for Rational Living, Martin Grossack, Ph.D., Director, announces lectures, group workshops, and individual counseling for those in counter-cultures and alternative lifestyles. 536-1756.

### JANUS COUNSELING ASSOC.

Individual, group, and couples counseling for men and women by professionals who understand the special issues of gay and feminist lifestyles. Fees on sliding scale. (617)-536-3071.

### MUSIC

The band that makes it — A 4-piece dance band of the funky-rock variety. Call Elaine at 665-7007 for bookings.



New Counseling Program directed by Ph.D. candidate — geared toward helping men better understand their gay feelings. Supportive atmosphere, all gay therapists. Reasonable sliding scale. Can call till midnight. (617) 277-6283.

## wanted

### FREE JOY

Who would have thought that Friday nights could start with such fun! Come help us fold and mail GCN at 6:00.

## GCN NEEDS VOLUNTEERS

Summer blues have hit, and our staff is getting smaller. We need news writers (preferably with some background and especially women), volunteers in the ad and circulation department and just general people who can file, answer phones and keep the office smiling and not frazzled.

Contact Marion Tholander at 426-4469. Come participate in your community.

Active, unobtrusive TV group, several years in Boston, needs new, larger Boston area apartment near parking; trolley or subway. A. Kane, Box 161, Cambridge, MA 02140.

Feminist woman to manage working women's rock band. Send resume to Band, c/o Caurant, 29 Russell St., Hadley, MA 01035.

Woman musicians into versatile material we need you now in order to "Get the Show on the Road." Need bassist, drummer, guitarist. Equipment a must. P.A. provided. Call Kathy 1-(617)-293-6280 after 5:30.

### Keep On Truckin

GCN Truck Needs TLC in order to get a sticker. It needs an emergency brake and two tires. We need the wheels, so any help will be appreciated. 426-4469.

Responsible, professional GWM needs sunny, high ceilinged apartment in Boston or near suburb beginning late August. Write Jerry, P.O. Box 293, Bedford, Ma 01730.

« now open »



Boston's Leather and Western Bar  
12 Carver Street, Boston, Mass. 02116  
Tel. (617) 338-8280

## VERMONT REAL ESTATE

Farms—Motels—Waterfront  
Land—Country Homes  
Florist Business—Other Property

Write:

Fred Bradley, Broker  
P.O. Box 245  
Hartford, Vt. 05047

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Expert Repair & New TVs & Stereos  
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## CARIBBEAN IMPORTS

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• Hats • Bongos

[Just around the corner from  
GCN and Other Voices]

40 Province St., Boston

## TRADE WINDS INN

12 Johnson St. Provincetown, Ma.  
(617) 487-0138

• PARKING  
• Continental Breakfast

## PEASANT STOCK RESTAURANT

(5 minutes from Harvard Square)

421 Washington St.,  
Somerville. 354-9528

# Quick Gay Guide

BOSTON AREA [area code 617]	
Adolescent male rap session: 4 p.m.-6 p.m.	227-8587
B'nai Haskalah (Gay Jewish Group)	265-6409
Cambridge Hotline	876-7528
Cambridge Women's Center	354-8807
Charles Street Meetinghouse	523-0368
Charlestown Gay Neighbors' Assn.	241-8357
Civil Liberties Union of Mass.	227-9469
Closet Space (WCAS, 740 AM)	492-6450
Daughters of Bilitis	262-1592
Dignity of Boston, c/o 1105 Boylston St., Boston 02215	
Elaine Noble (Rep.)	727-2584
Fag Hag	536-9826
Fenway Community Health Center	267-7573
Fengay, c/o Tom Nyland	267-1066
Fort Hill Faggots for Freedom	440-8551
Gay Academic Union of New England, PO Box 212, Boston 02101	266-2069
Gay Alert (for gay community emergency only)	523-0368, 267-0764
Gay Community News	426-4469
Gay Hotline (3-12 pm Mon-Fri)	426-9371
Gay Legislation '75, PO Box 8841, JFK Sta., Boston 02114	491-2787, 661-9362
Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108	523-1081
Gay Media Action Advertising	783-1627
Gay Nurses Alliance	232-6323
Gay People of UMass/Boston	287-1900x2396
Gay Recreational Activities Committee (GRAC) c/o GCN, Box 8000	
Gay Speakers Bureau	547-1451
Gay Students Organization, c/o Student Federation, Rm. 152, Ell Center	437-2654
Gay Way Radio (WBUR, 90.9 FM)	353-2790
Gay Youth Advocates, 70 Charles St.	227-8587
Gender Identity Service	864-8181
Golden Gays	482-9998
Good Gay Poets	536-9826
Harvard-Radcliffe G.S.A.	498-6555
Homophile Community Health Service	542-5188

Lesbian Liberation, c/o Women's Center	354-8807
Lesbian Mothers	354-8807
Lesbian Therapy Research Project	354-8807
Massachusetts Feminist Federal Credit Union 186 1/2 Hampshire St., Cambridge	661-0450
Metropolitan Community Church	523-7664
National Organization for Women	267-6160
Northeastern Gay Students Org., c/o Student Federation, Rm. 152, Ell Center	
Other Fund Inc. (Gay United Fund), PO Box 1997, Boston 02105	426-0412
Other Voices Bookstore, 30 Bromfield St., Boston	
Fr. Paul Shanley	267-0764
Project Lambda	227-8587
Project Place	267-9150
Peoples Gay Alliance	545-0154
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139	
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140	
Waltham-Watertown Gays, c/o GCN, Box 7100	
Women's Community Health Center, Cambridge	547-2302

EASTERN MASSACHUSETTS [area code 617]	
Alcoholics Together/Worcester	756-0730
Dignity/Merrimack Valley, PO Box 348, Lowell 01853	
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown	487-3393, 487-3344, 487-3234
Homophile Union of Montachusett, PO Box 262, Fitchburg 01420	
MCC/Worcester	756-0730
Provincetown 24-Hour Drop-In Center	487-0387
Provincetown Homophile Assistance League, Box 674, Provincetown 02657	
New Bedford Women's Clinic	999-1070
Salem Gay Hotline 8-10 pm (Tues Only)	745-0594
Worcester Homophile Organization	892-9113
WESTERN MASSACHUSETTS	
Amherst Gay Hotline (men & women)	545-0154
Everywomen's Center, Amherst	545-0883
Gaybreak Radio (WMUA-FM 91.9)	545-2876
Gay Women's Caucus, Amherst	545-3438
Dignity/Springfield, PO Box 488, Forrest Park Sta., Springfield 01107	
Pioneer Valley Gay Union, Amherst	253-2591

Southwest Women's Center	545-0626
Springfield Gay Alliance	583-3904
Valley Women's Center, Northampton	586-2011



Starry Ray (Raja radiata).

RHODE ISLAND [area code 401]	
Dignity/Providence, Box 2231, Pawtucket 02861	
Gay Women of Providence	831-5184
Homophile Community Health Service (Providence)	274-4737
MCC Coffee House, Providence	274-1693
MCC/Providence, 37 Clemence St	274-1693

VERMONT [area code 802]	
Counseling for Gay Women & Men, c/o Vt. Women's Health Center, 158 Bank St., Burlington 05401	
Counseling for Gay Women & Men	863-1386
Vermont Gay Women	862-7770, 863-3237
Women's Switchboard	862-5504

CONNECTICUT [area code 203]	
East Conn. Gay Alliance, Norwich	889-7530
George W. Henry Foundation, Hartford	522-2646
Hartford Gay Counseling	522-5575, 523-9837
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103	547-1281
Kalos/Gay Liberation, Hartford	568-2656
MCC/Hartford	522-5575, 523-9837
The Church of the Eternal Flame Universal	527-5612
Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457	

NEW HAMPSHIRE [area code 603]	
Gay Women's Rap Group	772-6636
Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801	
Women's Group, PO Box 137, Northwood 03261	
(DO NOT use "gay" on any mail to this group)	
MAINE [area code 207]	
Bangor Unitarian Gay Caucus, PO Box 1046, Bangor 04401	
Brunswick Gay Women's Group, 17 Lincoln St., Brunswick 04011	
Gay Community Center/Gay Support & Action, P.O. Box 110, Bangor 04401	
Gay Rights Org. (GRO), P.O. Box 4542, Portland 04112	
Lambda, P.O. Box 352, Brunswick 04011	
Maine Freewomen's Herald, Box 488, Brunswick 04011	
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667	
Maine Gay Task Force/MGTF Newsletter, Box 4542, Portland 04112	



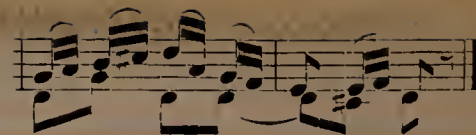
Great Pipe-fish (Syngnathus acus).

NEW YORK CITY [area code 212]	
Gay Activities Alliance P.O. Box 2, Village Sta. 10014	966-7870
Gay Media Coalition, Box 218, Ansonia Station 10023	
Gay Men's Health Project, 247 W. 11th St.	691-6969
Gay Switchboard	924-4036
Lesbian Feminist Liberation, c/o Women's Center, 243 W. 20th St.	691-5460
Lesbian Switchboard	741-2610
National Gay Task Force, 80 Fifth Ave., Rm. 506	741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St.	255-8097



Proteus anguinus.





## 17 tues

**Rap on sexuality** sponsored by the Metropolitan Community Church of Boston, 8 pm in the Old West Church, 131 Cambridge St., Boston. Guest resource person is Dr. Max Stackhouse, professor of Christian Social Ethics at Andover-Newton Theological Seminary. Topic is "Homosexuality in a Heterosexual Society."

## 18 wed

**Catch-44 - Gay Pride Week** discussion, visuals, and music this evening at 9 pm on Channel 44. Guests will include Donna Price, Darius Dappletree, Ann Martin, Joey Alreu and Ellen B. Davis.

## 20 fri

**Metropolitan Community Church**, in cooperation with Marti's Lounge presents, E-R-N-A-S-T-A-S-I-A, as Shirley Bassey, Tina Turner, Gloria Gaynor, Diana Ross, and Gladys Knight. First show at 8:45 pm, tickets \$3.00, call (401) 728-5460 for reservations. An act of gay pride. All proceeds to benefit M.C.C. of Providence.

## 21 sat

**Gay oriented film at Paris Cinema**, Franklin St., Worcester, at midnight.

## 22 sun

**G.C.N. Birthday Celebration!** Featuring Jade and Sarsaparilla, The Next Move Theatre, and Margo, at 2 p.m. at the Charles Playhouse, 74 Warrenton St., Boston. Donation \$2.50. All proceeds will help G.C.N. start off its third year of growth. Stay tuned for further information.

**"High Spirits,"** the Saints softball team, is having a benefit today from 12-6 pm at the Saints in Boston. There will be pastries, coffee and dancing with a D.J. Donation is \$1.50, all women are welcome. Umpires must be accompanied by an adult.

**Worcester's first Gay Pride March.** Beginning at City Hall at noon, followed by a picnic at University Park, Main St., Worcester, Ma.



**All New England MCC worship service** in Worcester MA, at 7 pm, following Worcester's first Gay Pride Parade. For more information call (1) 756-0730.

**WBCN presents at 6 pm, "What Happened to Gay Legislation?"** a review of this year's action and non-action in the state houses around the nation, with a special emphasis on Massachusetts. Interviewees include Rap. Elaine Noble, Rep. Barney Frank and gay legislation opponent Rep. William F. Hogan.

**Lesbian Feminist Liberation Center** will sponsor a panel and discussion "Coming Out," 2 pm, at the Women's Center, 243 W. 20th St., New York City. A \$1.00 donation will be asked; refreshments included.

**Maxine Feldman**, dynamic singer and musician, will perform her rarely-heard-in-Boston music at 8:30 pm, at Bread and Roses Restaurant, 134 Hampshire, Cambridge. Donation is \$2.00, all profits to go toward creating Calliope, a women's coffeehouse in the Boston area.

## 23 mon

**Memorial Service: A service in memory** of those we once loved who have passed on, and especially in tribute to those gay people who died in the name

of freedom. It will be sponsored by B'nai Haskalah, Metropolitan Community Church of Boston and Dignity/Boston. This promises to be especially beautiful and moving since it will usher in Gay Pride '75. Service will begin at 7:30 pm, at 131 Cambridge Street, Boston (Old West Church). The entire gay community is invited.

**Bowling Banquet:** For all those who bowled on a team in the Gay Recreational Activities bowling league takes place this evening from 7 to 9 pm at the Charles Street Meetinghouse, coffeehouse, 70 Charles St., Boston. There will be a hot-cold buffet with all the trimmings, plus the possibility of entertainment. For further info call 241-8357.

## 24 tues

**Rap on Sexuality (the last one)** sponsored by Metropolitan Community Church of Boston, 8 pm. Guest resource persons are Emily Culpepper and Diane Miller of Harvard Divinity School. Topic is "Coming Out of Marriage." Go to the Old West Church, 131 Cambridge St., Boston.

## 25 wed

The **"Sexual Orientation Lobby"** will hold an open meeting, 8 pm at Metropolitan Community Church, Hartford Center, 11 Amity St., to plan support for a state gay rights bill in Connecticut.

## 28 sat

**A New England Wide Couples Outing**, sponsored by the Metropolitan Community Church of Boston will happen in southern New Hampshire today from 12-6 pm. For directions call (617) 523-7664. Come join in the fun of sharing and communicating. Bring your own food and swimming gear.

**Maine Gay Task Force** members will appear on "On the Line," 6 pm, channel 6, in Portland, Maine, and channel 2 in Bangor.

## 30 mon

**Mass. Chapter of the Gay Nurses Alliance** will meet at 7:30 pm. Open to gay or straight RNs, PNs, nursing aides, attendants, and student nurses interested in improving health care for gay people. Call (617) 232-6323 or 354-4169 for directions.

**FOR COMPLETE GAY PRIDE WEEK ACTIVITIES SCHEDULE TURN TO PAGE 9.**



**Please submit calendar items to Calendar Editor, GCN, noon on Tuesday prior to the date of publication.**

## everyweek

### MONDAYS

10:00 am—Gay News, WCAS, 740 AM.  
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge.  
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.  
7:30 pm—Gay Women's Rap, Exeter, N.H. (603) 772-6636.  
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., N.H.

8:30 pm—Alcoholics Together, MCC/Prov., 37 Clemence St., Providence  
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.

### TUESDAYS

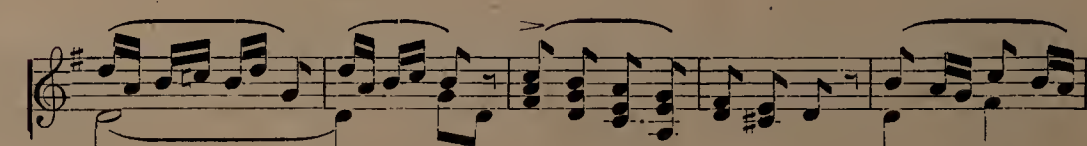
7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge.  
7 pm—Pot Luck Supper, MCC/Prov., 37 Clemence St., Providence  
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323  
8:00 pm—Springfield Gay Alliance, 1st and 3rd Tuesdays, First Unitarian Church, 245 Porter Lake Drive, Springfield.  
8:00 pm—Rap on sexuality, MCC/Boston, 131 Cambridge St., Boston (except 1st Tuesday).  
8:00 pm—Gay Way Radio, WBUR 90.9 FM.

### WEDNESDAYS

12-8 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.

6:30-8:30 pm—Gay Health Night at Fenway Community Health Center, 267-7573.

7:00 pm—Liberation Rap Group (617) 756-0730.  
7 pm—Women's Rap, 63 Chapin St., Providence  
7 pm—Open Rap, 37 Clemence St., Providence  
7:30 pm—Waltham-Watertown Gays, meet and sup (2nd and 4th Wednesdays), Box 7100, c/o GCN.  
8:30 pm—Alcoholics Together, St. John of the Evangelist Church, 33 Bowdoin St., Boston.  
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)



### THURSDAYS

7:00 pm—Gay Support and Action Group, Bangor, Maine.  
7:00 pm—Gay Alcoholics, St. Vincent's Hospital, Worcester.  
7:30 pm—Pioneer Valley Gay Union, basement meeting rms., Grace Church/Amherst.  
8:00 pm—Health Clinic, Fitchburg, MA, Burbank Hospital  
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.  
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.

8:00 pm—KALOS, Hartford, CT, 568-2656

### FRIDAYS

7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.  
7:00 pm—Golden Gays, social meeting, Charles Street Meetinghouse Coffee Shop.  
7:30 pm—MCC/Providence Health Clinic, 37 Clemence St., Providence, R.I.  
8 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.  
8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

### SATURDAYS

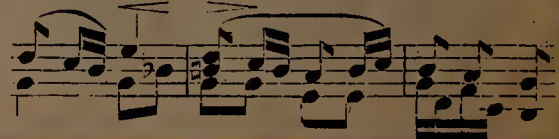
2 pm—Gay Soccer, 241-8357  
3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.  
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, Maine.  
8:00 pm—East Conn. Gay Alliance, 889-7530.  
8:00 pm—MCC/Hartford Drop-In Center, 11 Amity St.

### SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM  
2-4 pm—Gay Women of Providence rap, etc., 942-2094.

2:00 pm—Gay volleyball. Call 241-8357.

2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston.  
3 pm—The Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford.  
4:00 pm—Dignity Rap Group (except first Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston.  
4-6 pm—Gay Women's Group of Providence rap (401) 831-5184.  
5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.  
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, Maine.  
7 pm—MCC/Prov. Public Worship, 37 Clemence St., Providence  
7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.  
7:00 pm—"Burlington After Dark," bi-weekly radio show, WRUV-FM, 90.1 MHz.  
7:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester  
7:30 pm—MCC/Hartford, 11 Amity St., Hartford, Conn.  
8:00 pm—Worcester Homophile Organization (formerly W.G.U.), 892-9113 for meeting place.



**Quick Gay Guide...see page 15**